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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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Where the real action is

by Rev. Jack Quartel

"I don't go to church anymore because she is filled with hypocrites." That is the answer you get most often when you ask people for their opinion about the church.

We wanted to know what people thought of the church, because rather than using the usual methods of evangelism, we were searching for a way of communication that would be most effective, a way of communication that took into consideration the man we were seeking.

At first we dismissed these responses as just another excuse to escape the claims of Jesus Christ, an excuse to be able to live the way they liked. But on second thought we began to see that there was more to it than that. What they really meant is that the church does not live up to her claim. She will mouth the great promises of Scripture but that is all you hear and see of it. She talks great things, but does not live them. Her ideals are not reflected in reality. The church is supposed to be strong, happy, redeemed, reflecting Christ. But where in the world is that strength, that happiness, that redeemed life? People complain that they see nothing of it. And if that is the truth, if the church presents only empty promises, then indeed who would care to belong to her?

I am sure that this formulates also the uneasiness that is in the heart of many of us. Few of us, I suppose, are toying with the idea of ignoring the church, though several have. But many of us too, are disillusioned with the church, disappointed, we feel let down. We too are disconcerned by what we see. A church that is disrupted, full of anger, of splits, and a church that is nowhere to be found when it comes to action, to doing something about the needs and problems of today.

Let us make that more concrete.

PIONEERING

That is a word that used to characterize the church as she brought the Word of God. Wherever the Word of God was delivered (or still is), in a pagan situation, full of fear and darkness, that situation would break down. The church would bring about a revolution. The church would show and lead on to new ways. The church would venture, pioneer into unknown territory. She would push on, claiming every area of life for Jesus Christ. She would be where the action was. She would call for new solutions. Solutions never heard of, and never tried, but suggested, called for in the Word of God. In those days, and in these areas, the church would be bold and fearless, and she would command respect. Because it would be obvious that the church led to deliverance, that she knew the solution, that she had access to happiness and peace.

But is the church as many see her still what she used to be? It seems that more often than not she is afraid, tradition bound, fearful of everything that is new, anxious to hold on to the status quo, suspicious of every bit of venturing ahead in the name of Christ. There is much action today, but it seems that the church has little concern for that, she isolates herself from it, she leaves the task of leadership to extremists, leftists or rightists.

Indeed such a church does not invite to discipleship. She seems to intimate that Jesus Christ has little to say for today.

MOON ROCKET—The 363-foot Saturn 5 rocket sits on the pad at Cape Kennedy after being rolled out of the assembly building. Three U.S. astronauts will be launched Nov. 14 on the Apollo 12 moon landing mission.

THE SITUATION TODAY

Nowhere is that more evident than at the places of maximum fraction. Everyone is dismayed over what takes place in Ireland. Protestants and Roman Catholics, two groups of christians, face each other with murder in their heart. The result is: so many wounded and dead and so much destruction, not to talk about the unhappiness and tensions that will sap health and strength. Well, that is the church. How attractive that must look to the outsider!

But that is not all. The most audible voice in the pulpit is the one of the Rev. Ian Paisley. He is a servant of Christ, claims to speak in His name. And all he does is fan the flames, the hatred, the destruction.

Where is the church that dares to speak the unpopular word? Where is the voice that calls to loving one another, that calls to service, to self denial, to being the least, to walk the way Jesus walked? We don't hear it. The church? The church in Ireland? She only leads to deeper trouble.

Or what is the church doing to the racial tensions, except leaving the field to leftists do-gooders and rightist hold-the-forders? Here too, there is a straight way out. The way of love. But who will walk it, who will call for it, who will lead along that way?

Of course there are many genuine attempts. But then there is so much publicity given to the other side.

Take for instance the Christian Reformed Church. Right now there is a christian school in Chicago that refuses the admission of black covenant children. Of course everyone understands that doing so would endanger the lives of white parents and children. It is quite a gamble. And it is easy for us, far away to stand aside and criticise.

But this is the church, and a church that is afraid. Afraid for its white skin and that of their children. Where is the boldness now, the fearlessness, the faith that Jesus Christ will be with those who unquestioningly will follow Him? Where is it? Why can't we take the Lord up on His promises? Why can't the church be a Daniel and face the lions? Is it really any wonder that black people begin to say: is this really the church we want to belong to? Did we do the right things when we joined a few years ago?

THEOLOGY

Especially in our reformed circles, theology, grasping the truth God revealed, is an important thing. And who would deny that it is important to sift the truth from falsehood, and to defend the faith.

But is that all the church is supposed to do? What is the image we often present to the world? One of a church forever embroiled in differences of opinion, splitting over differences people do not grasp.

And we are at it again. So, what about the first chapters of Genesis? Of course we should find out how they should be understood. That is part of growing in the stature and knowledge of Jesus Christ.

But must that fill our papers for years on end? Does that mean that we should split in groups, that we should produce mistrust, cold hearts, anger, struggle? And is that all that we have on our minds? All we have to say? All we have to present to the world? Is the church really nothing but a group of people that is forever arguing about some point of doctrine? Maybe not. But it sure looks like it to a lot of people. And who wants to join that?

What about being doers of the Word as well? Why not be a bit more concerned about the inability of many of our people to pray, to really study the scriptures or to speak of Jesus Christ to the outside? Isn't that important too? But you don't hear half as much about that as you do about doctrinal difficulties.

CHRISTIAN ACTION

Yes, that belongs in the same category. Who would want to deny that all of life should be claimed for Jesus Christ? But it seems to me that the way the church goes about it now, only reveals her impotence. What you see of christian action too is often no more than anger, tensions, differences, group formation, holier-than-thou attitudes, power struggles. Love is often nowhere in sight. Serving the other, selfdenial it is difficult to see. When you look at the church in christian action, there are many who feel that this is not what Christ has to offer. He comes with the power of the Holy Spirit. And certainly that involves the sword, but that is the sword of the Spirit, the Word of God, the Word of love and redemption.

Well, where is the real action?

With all our irritations and our anxieties, we may often miss the real action. But it is here. Only it may not come to our attention as some of the other things.

While part of the church is bogged down in doctrinal discussions, fear, tradition, self concern, there is another part of the church that is venturing ahead. Didn't Jesus threaten once to remove the candlestick? He may be doing that. He may be removing the light of a church that is no longer willing to pioneer, to venture out in the areas of real need to give the leadership the world is waiting for, to place it there where believers are willing to surrender, willing to take Jesus Christ without condition. To place it there where the interest goes beyond the intellectual, there where people are willing to be doers of the Word. There where people are willing to gamble on the promises of God, like Daniel and his three friends, like Gideon, like Abraham and thousands more. That is where the real light is and the real action.

The real action is where people listen to God's Word rather than to what man has to say about it. There is real action where servants present the Word of love and deliverance rather than selling church loyalty, where people call to follow Christ rather than to fall into place behind a certain denomination.

Where that is the case, where it is Jesus Christ, where it is God's Word, there things are happening. And strange then there is no difficulty either of people seeing that the answer is in what the church is saying. Then many will heed the call.

In my association with the Home Bible League I see more of that every day. And here is some concrete evidence.

THE IRON CURTAIN

The borders are solidly closed to the importation of the Word of God. A few copies are printed in Russia, but none of these end up in the hands of believers.

But the church obeys God rather than men. There are men and women who trust in God alone. They are willing to undertake the impossible in sole reliance upon God. There is no way of hiding a load of bibles in a car or truck. So God will have to close the eyes of the border guards or do something else to get them across. That is exactly what these people pray for and trust in. And God does not let them down. What happens seems almost incredible.

One day a young man drove his van up to the border. A Volksdagen had just slit under a huge truck ahead. While the guard was helping to disentangle, the young man got out his thermos bottle and had some coffee.

(Continued on page 2)

Lest we forget...

Warsaw, in the second world war, was violently occupied by the Germans. The tortures inflicted here upon the Jews and Poles is a very black chapter in the history of especially Germany and Russia. In 1944 the Nazi reign of terror was increased and plans were made by the Polish underground for a general uprising against oppression. Russia, who by this time was an ally, assured Warsaw it would help by sending troops. However, when the actual uprising, provoked by the Russians who said they had troops nearby ready to help, came, a considerable force of the Red Army looked while the Germans pitilessly annihilated the Wasaw underground army. What was left of the population after this slaughter was forcibly evacuated from Warsaw. Men between sixteen and forty were deported to the "Reich." Most others were transported to the notorious death camp Oswieçim for mass murder in gas chambers. Three months after the fall of Warsaw, the Red Army, which had been there all along, marched into it proclaiming themselves liberators while branding the dead and evacuated as traitors who surrendered to the Germans. Thus they claimed Warsaw walking over the streets where blood of innumerable martyrs had spilled.

Data from "Rape of Poland" by
Stanislaw Mikolajzyk

"TEMPEST"

(uprising in Poland during 1944 against Nazis)
Addressed to Russia

You are our friend, you said, no foe
Shall hurt you while we watch
And stand nearby,
You are our friend, you said, so open wide
Your gate, and let us step inside.
The tide will turn when we as one
Embrace the common foe,
Now mark it well, O Poles, that we who come —
Wish nought but well.

***

And we rose up
And opened wide our gate,
And nought but bitter gall
Was in the cup
You offered to our fate.

***

Warshaw bereft — the dead are left
In silence tales do tell,
Remember well the "Tempest" rise,
The call to common foe,
We stood alone — the martyred bones —
The sightless eyes that you now look upon,
Are proof.
So Rachel wailed — so Warsaw wails —
And *still* prevails the saying that
You wish us nought but well.
And what is well — oh, what is well?
For you have had us walk through hell
And offered not a drop.
And now you come and still say this,
You wish us nought but well.

***

And then your troops — your triumph troops —
your liberating force —
With tainted hands outstretched
Walked file in file upon our dead,
Upon the bones of murdered men that shed
Their blood against that common foe,
Oh parasitic force, *you* made them bleed —
And bleeding died.

***

And now you would that we were dead also,
Oh irony of common foe —
Oh irony of peace —
An iron curtain bloody red,
Now stands where Warsaw martyrs bled.

Christine Praamsma

The green leaves of summer

(Christian School Teachers' Summer Course '69)

Six weeks have been and gone but the memories of the summer's beginning seem only like yesterday. Everything that happened seems to be compressed into a few days. Days packed with experiences — bright sunlit mornings — the aroma of dawn coffee — friends to greet — ideas to manipulate, to savour, to nudge gently in to our storehouse of knowledge — the hymns and words of praise expressed together — the deserted Hamilton Cinema Mall reverberating to the wild cries and capers of euphoric friends — the fresh fuzzy smell of the pillow during your last moment of awareness when day is done.

But, besides these pleasurable recollections a renewed vigour, a fresh spirit has taken hold of us. New channels of thought have opened to us, channels which will aid us in guiding young Christians upon the Way of Truth.

To this end a more lucid understanding of what education really is was proffered to us by Mr. Norman De Jong and a deeper understanding of the Word was experienced by Dr. Kistemaker's listeners. Also the three workshops dealing with learning disabilities, art, and language arts sowed seeds which will bear fruit.

We return to the task at hand.

Did we work during the summer? You bet we did! Did we learn? Sure did! Did we enjoy it? Amen brother!

Everett Bos.

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Church Announcements

CHR. REF. CHURCH

Declined

Barrie, Ont., Rev. J. Mulder of Burlington, Ont.

Kingston, Ont., Rev. J. Geuzebroek of Scarboro, Ont.

Williamsburg, Ont., Rev. J. Wieringa of Wyoming, Ont.

Edmonton I, Alta., Rev. G. W. VandenBerg of Hospers, Iowa.

Hancock, Minn., Rev. J. E. F. Dresselhuis of Brandon, Man.

REFORMED CHURCH

Declined

Winnipeg, Man., Rev. G. Damsteegt of Marshall, Mich.

Accepted

to Harriston, Ont., Rev. B. T. VanderWoude, living at Harriston.

FIRST CHR. REF. CHURCH, CHATHAM, ONT.

On November 19 at 8 p.m. the dedication will take place of the renewed church building of the First Christian Reformed Church of Chatham, Ont. In this service three living former pastors of the church will participate, namely the Revs. G. Vander Ziel, J. Verbrugge, and L. Mulder.

Open house will be on November 20 in the afternoon and evening.

Where the real action is...

(Continued from page 1)

Suddenly however things were straightened out and he was motioned forward. The guard opened the rear door. Immediately inside there was a plywood covering over the floor and underneath it was a load of bibles. The guard lifted the plywood, put his hand under to feel what was there. But then he turned the thermos bottle with coffee over and spilled it all over the young man's jacket. He was terribly embarrassed and quickly motioned him forward in the hope that he had seen nothing.

And another load of bibles entered behind the iron curtain, to end up in the hands of believers from Eastern Europe all the way to Siberia, believers who had not seen a bible in many years.

And someone who has just come from behind the iron curtain, recently reported that many people are turning away from communism, to accept Jesus Christ. The underground church is growing.

That is where the action is. Many are terribly tortured. Many are martyred to death. But the number grows. There you see something of the power of the Spirit.

And the Home Bible League is deeply grateful to be able to be involved in that work by supplying many of the scriptures needed to smuggle them behind the iron curtain.

If you can, get a hold of a copy of the book: **God's Smugglers**, and read about what the church is doing today as she courageously faces the dangers of communism, as she defiantly and obediently carries bibles across the border with the help of God.

PERU

The other day word was received that at long last the Mayoruna Indians had been contacted. For a long time this tribe deep in the Peruvian jungle had held off contact, because tribesmen had heard and seen only evil of the white men.

But this time those contacting them were Wycliffe translators. It took a long time, and much hard work to gain their confidence. But now that they have it, two young girls will live among them, learn their language and ultimately give them the Word of God in their own language.

These girls know what will happen. The same as what happened in dozens of other tribes who received the Word of God in their own language. Hundreds and thousands will turn their backs on their former evil ways and accept Jesus Christ. Their lives will change drastically.

Tariri was a chief feared far and near. Many was the time that he left his family to go headhunting. He would kill his enemies, cut off their heads, and shrink them. Upon his return home he would add these heads to his collection and proudly display them.

Then the translators came to his tribe. Two girls. At first he did not understand. But then the Word of God kept coming to him in his own language. Then it was written and he learned to read.

Now he is a different chief. He still goes hunting for his enemies. But now his heart is full of love. He now wants their heads but also their hearts, to be won for the Saviour. Great things have happened in his tribe, which he heads firmly in service of Jesus, and many great changes have come in the tribes all around him. The Word of God did it.

There were the Chol Indians in Mexico. A few decades ago they were absolutely beyond the reach of civilization. The government tried, but could do nothing. They like many other Indians were lazy, drunkards, and wife beaters. Then John Beekman came. He gave them the bible in their own language. That is all. Until he came, there were no more than a handful of christians. Then the floodgates opened, and today there are several thousands of them. Civilized, hard working, but what is most important, serving Jesus Christ, delivered.

Many more examples there are. Too many to write down now. It is going on all the time. And the Home Bible League is deeply grateful to be able to print the scriptures for these tribes, and to be involved in the action.

There is action.

Yes, all around the world, and often not even far from us. The power of the Holy Spirit is at work. Through those who surrender, do His will, are obedient, dare to gamble on His promises. Victories are being won, obstacles removed, problems solved. Why not join the action?

Jack Quartel.

SNAILS INFEST MIAMI—This African snail, one of a type that has established a foothold in north Miami, Fla., has caused the Florida Agriculture Department to slap a quarantine on that sector and to begin an all-out eradication campaign against the invasion of the eight to twelve inch mollusks. Snails were brought into area by Hawaii-vacationing youth.

DATA CENTRE

November 13	Dr. B. Zylstra will speak in the Chr. High School, Hamilton. Topic: "The MacKay Report". 8 p.m.
November 13	Film "De Stem van het Water", Lucknow, Ont., Chr. Ref. Church.
November 14	A.A.C.S. Lecture by Dr. P. A. Schouls on "Understanding our Times", Calvin Christian Senior High School, Edmonton, Alta.
November 15	Film "De Stem van het Water", Grimsby, Ont., Chr. Ref. Church.
November 15	Federation of Christian University Societies (F.O.C.U.S.) Conference, Arts Building, University of Guelph, Ont. Dr. W. White of East Carolina University will be the Guest Speaker on: "Should science be a problem for a Christian student?" Lecture I — Galileo and the church. Lecture II — A Modern Sequel, e.g. — Einstein and Relativity.
November 17	CBC-TV program "Man Alive" at 10:30 p.m. on your local or area CBC station. The three former Butler employees and a CJL Foundation representative will be interviewed.
November 19	Dedication of the renewed First Chr. Ref. Church of Chatham, Ont. (17 Tweedsmuir Ave.) Participants among others: Revs. G. Vander Ziel, J. Verbrugge, and L. Mulder. 8 p.m.
November 19	Film "De Stem van het Water", St. Catharines, Ont.
November 20	Afternoon and evening, Open House renewed First Chr. Ref. Church, 17 Tweedsmuir Ave., Chatham, Ont.
November 20	Film "De Stem van het Water", Peterborough, Ont.
November 22	Bazaar Timothy Chr. School, 28 Elmhurst Dr., Rexdale, Ont.
November 28	A.A.C.S. Lecture by Dr. P. A. Schouls on "Understanding our Times", Calvin Christian Senior High School, Edmonton, Alta.
December 12	A.A.C.S. Lecture by Dr. P. A. Schouls on "Understanding our Times", Calvin Christian Senior High School, Edmonton, Alta.

★ ★

The second meeting of team "A" of the A.A.C.S. DISCOVERY I - program "Explorations in Contemporary Living," will be held at 8:00 p.m. in the following communities (speaker for all communities Dr. James H. Olthuis on "Family Living and Learning in Biblical Perspective"):

November 13	First Christian Reformed Church, 23 Tweedsmuir Avenue E., Chatham.
November 14	Calvin Memorial Christian School, 300 Scott Street, St. Catharines.
November 17	First Christian Reformed Church, 513 Talbot Street, London.
November 18	Grace Christian Reformed Church, 1580 McCowan Road, Agincourt (Toronto), (NOT in United Church, Willowdale, as previously announced).
November 19	Bethel Christian Reformed Church, Prescott Road, Brockville.

★ ★

The second meeting of team "B" will be held at 8:00 p.m. in the following communities (speaker Dr. P. G. Schrotenboer on "Family Living and Learning in Biblical Perspective"):

November 24	Christian Reformed Church, Main Street, Drayton.
November 25	Port Arthur/Fort William (see local bulletin for location).
November 26	Winnipeg (see local bulletin for location).
November 27	Christian Reformed Church, 1807 - 2nd Avenue N., Lethbridge.
November 28	Calgary (see local bulletin for location).
December 2	Christian Reformed Church, 661 Agnes Street, Victoria.
December 1	Bellevue Christian School, Seattle, Washington.

PLEIDOOI BIJ SYNODE VOOR OVERHEIDS-UITKERINGEN

De jaarlijkse overheids-uitkeringen aan de kerken, zoals voorgesteld door de commissie Van Walsum, zijn voor de gereformeerde kerken in Nederland aanvaardbaar, omdat het tegemoetkomingen zijn op grond van historische rechten, welke in de grondwet zijn verankerd. Dit is het standpunt van het bestuur van het landelijk verband van commissie van beheer van de gereformeerde kerken.

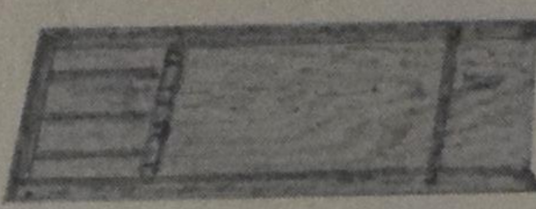
In een brief aan de generale synode vraagt het bestuur de synode deel te nemen aan de besprekingen van het rapport Van Walsum met de commissie van de Tweede Kamer. Een argument hiervoor is o.a., dat de verhouding tussen de kerken en de overheid in de loop der jaren geheel gewijzigd is. Het bestuur wijst in dit verband op de subsidiëring van kerkbouw en van allerlei kerkelijk maatschappelijk werk.

Het voorstel om de tegemoetkoming te verdelen volgens de cijfers, die de kerken registreerden bij de volkstelling biedt, aldus de brief aan de synode, weliswaar geen waarborg voor een rechtvaardige verdeling — maar deze regeling sluit in ieder geval overheidsbemoeiing met interne kerkelijke aangelegenheden uit.

Het bestuur wijst de gedachte om de uitkering te vervangen door subsidiëring van het theologisch onderwijs af. Immers op die subsidie kan men aanspraak maken op grond van de gelijkstelling van alle hoger onderwijs. De tegemoetkoming zou, naar de mening van het bestuur, moeten worden gebruikt als dekkingskapitaal voor de pensioenrechten van predikanten. Hiervoor is namelijk onvoldoende gerserveerd.

The second instalment of Rev. Tangelder's article on "Church and Sect" will be published in next week's edition.

(Editor).



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on your area CBC-TV station

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Monday, November 17

at

10:30 p.m.

The three former Butler employees, who lost their jobs because they would not support the Steelworkers, and a CJL Foundation representative will be interviewed. Pass the word!

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EXPLORATIONS IN

DISCOVERY

CONTEMPORARY LIVING

(FOR MORE INFORMATION SEE CALVINIST-CONTACT DATA CENTRE)

The world needs christian answers for critical problems. Christians must come together to discuss, reflect and suggest solutions. As a step towards giving some answers and with an urgent desire to encourage communal discussion and problem solving the Association for the Advancement of Christian Scholarship offers its DISCOVERY I Program Explorations in Contemporary Living.

A.A.C.S.
141 Lyndhurst Avenue,
Toronto 4, Ontario Canada

The Bible is God's Word

②

The Bible which we confess as being God's Word is also human. This was the point which, as we said in the first part of the discussion, one has to recognize and give an account of. This point I should like to discuss with you now. Such a discussion will be a delicate business in the present state of things. All sort of perfectly wild accusations are hurled at those who have attempted it. Let us therefore be as clear as we can.

That the Bible which we accept as God's Word is also human is of course not a new discovery. Nothing is more obvious than this fact. If faith may be called a discovery, we could say that for us who believe, not the humanity of the Bible, but its divinity is a new discovery, though we recognize that we were not the first who made this discovery, since the Church of all ages may be said to be the community of men who have discovered it before we did. And our confession that the Bible is God's Word expresses also our confidence that many more will make this discovery.

The humanity of the Bible, then, is obvious enough. But that this human word is God's Word, that is not at all obvious. When we do discover that, we cannot but speak of the Holy Spirit as having revealed it to us. When we call the Bible God's Word, we speak of a revealed mystery of God. That human words possess a reliability such that we can build on what they say for all eternity, that is something that cannot become clear to us without a miracle. That the Bible is God's Word is a truth that must be revealed to the heart of man.

It must be revealed to us by the same God that was present when those human words were first spoken and written. As Calvin puts it somewhere, our hearts must be penetrated by the same Spirit that spoke through the mouth of the prophets. And this brings us to what we now have to discuss. God, revealing to us His Word, comes to us as the One who spoke through the mouth of men and still speaks through their writings.

Acknowledging that the Bible is God's Word means acknowledging that certain men had a unique and special place that set them once and for all apart from us and all other men. They were called and given a special office by God. And because of this, listening to them was listening to God. Because of this, it is true today that God's Word is to be found nowhere else but in the words of their writings. Aware of his office Paul said that God made his appeal to men through him, the ambassador for Christ (2 Cor. 5:20). His words were God's Words.

The identity of God's Words with the words of a man is of course an identity that exists only by the grace of God. It exists only because God wanted it to be that way. It was He who identified Himself (His Word) with the words of such and such men. Paul knew this too: "Not that we are sufficient of ourselves to claim anything as coming from us; our sufficiency is from God, who has qualified us to be ministers of a new covenant . . ." (2 Cor. 3:5, 6). For his words to be really God's Words a miracle was required: God's act of giving him that office and confirming him in that office. And giving him that office and confirming him in it is like saying: My Word is and will be your words; whoever hears you hears Me. How intimate and yet, considered from the human side, how loose a connection between a man's words and God's!

These men did not speak or write the way they did, because they just felt like speaking or writing. "No prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God" (2 Peter 1:21, R.S.V.). Their situation was not a serene quietude in which a scholar might decide to write something. On the contrary, they stood in the Storm of God. Their words and their writing were due to this Storm. Scripture was God-breathed or "inspired" (2 Tim. 3:16). If it had not been for the Spirit of God they would have said nothing at all. The acts which God performed in His redemptive purpose placed them in a situation in which, you might well say, they were simply taken into service as witnesses of those acts. The secret of their speaking and writing lay with God's Spirit and is not accessible to us until that same Spirit has penetrated into our heart and mind and caused us, blind and deaf, to see and to hear their words as words "from God", not taught by human wisdom but by the Spirit (1 Cor. 2:13).

For us who believe there is thus no doubt that the writings of certain men are inspired and sacred. They had a special function or office and God still keeps them in that office by coming to us in their words. This is also part of what we mean when we confess that the Bible is God's Word. The other part, as we may recall, is the recognition that the Bible is the book in which we have been made to see the message of God's covenantal relation to men as decisively manifested in Jesus Christ. Taking the two parts together we might formulate as follows. Confessing that the Bible is God's Word means that we confess that certain men are faithful, reliable witnesses concerning God's acts in history, particularly that most glorious act of sending His Son.

The important question that now confronts us in this discussion is this: how should we take account of the fact that God's Word comes to us in the words of men? As believers we have already accepted this as a fact. The question that remains is this: what does this mean for our obedient listening to the Bible?

As we put it earlier in this article, men were given a special office by God, namely to speak His Word. In faith we have discovered this and therefore we say that they would not have spoken or written in His service. In words that do not really tell us what took place but indicate the mystery, what they spoke and wrote was God-breathed. God identified His Word with theirs. This divine endorsement they needed, because as such they were the words of mere witnesses. (And, as we have repeatedly stressed, they still need it today, if they are to be for us — for the Church — God's Word.)

They spoke and wrote, because of the Holy Spirit. But because those who were inspired were men, they spoke and wrote what as men they could speak and write. They spoke as those who do not see everything. They did not speak as those who knew every truth about heaven and earth, nature and history, past and future. But as men they spoke, because one truth of overwhelming importance had become clear to them, namely that God was on the scene. They spoke, because this God made clear to them that He was not concerned with them only, but also with other men. They wrote, because they perceived that what was happening in their time and in their place was of decisive importance also for those men they could not reach with their voice. But they said what as men they could say.

Thus they spoke as men whose individual talents were limited and whose outlook was often that of their environment. For the new things which they saw God perform they had only the words used by their predecessors and contemporaries. For the new view of things they had to employ, as best they could, the pictures also used by others. They took things for granted, sometimes without putting them into words, since in their awareness these went without saying.

When we say these things about them, we say that they were like us. We too are children of our time. We do not see everything nor do we know every truth about heaven and earth. Like them we take many things for granted, though the things those men took for granted are not always the same as those we take for granted. But though their picture of the universe, for example, looks strange and unacceptable to us, though we might say that they were in error, we should keep in mind that our view of the universe is not guaranteed to be absolutely true either. When we speak about the views of the men of biblical times, we do not speak from the standpoint of absolute truth. We speak from the standpoint of our humanity, when we speak of the humanity of the Bible.

While keeping this in mind, it is necessary to take account of the fact of the differences between our world and that which we encounter in the Bible. The way the Word of God comes to us bids us to do this. This means that we have to take account of the fact that the Word of God comes to us in words that are clearly conditioned by the time in which they were written. God, who is the same yesterday, today, and always, comes to us precisely in what is time-conditioned. His message for all time arises out of words that belong to one particular period of time. And as we have repeatedly stressed, that is why it requires an act of God's Spirit for those words to become a message.

Studying God's Word is studying what certain men wrote a long time ago. This means that we should keep clearly before our mind the fact that what we read in Scripture is always first of all words that are tied in with a concrete situation of certain concrete men. What is said is always first of all related to the situation of the author and the particular audience he had in mind. Therefore what we read is sometimes quite obscure and even confusing to us. We then have to make a real effort to try and understand the situation in which those words were originally spoken or written. We have to make an effort to see what the point of those words was in order to grasp what the Word of God is. Though the central message of Scripture is clear, it is by no means easy always to see that message in particular portions of Scripture.

To be sure, what was written was inspired. But without in any way weakening our confessional affirmation concerning their inspired quality we have to recognize also that those words arose from, and were addressed to, a concrete historical situation. Their authors were truly children of their time, as their inspired words clearly show. As I said a moment ago, this means that in order to understand them we have to make some effort. We cannot get at the content of their words without due recognition of the situation in which they were spoken or written. This leads us in a specific way to honour their historical relativity.

Thus we say that the biblical texts concerning creation reflect the situation in which they originated. All of them are typically Near Eastern and each particular text reflects a particular situation. This appreciation of their typically ancient character leads us to the understanding of their message which is neither ancient nor modern but meaningful for all time.

It is often thought that when we say that such and such texts must be understood as reflecting the human situation of the authors we are to that extent denying that those texts were inspired. But this is not so. The Spirit of God inspired those authors in their situation. Their words were human and yet, because of God's giving them a special role, inspired. They not only were inspired, but they are inspired today, as God continues to give them a special role. The Bible is God's Word.

That the Bible is God's Word implies that we should have an open eye for its humanity. And having an appreciation for its humanity should come to expression in our understanding of the content of the Bible. As I suggested earlier, the Bible wants to be studied. Even if I were a biblical scholar by profession, I would not attempt to lay before you all kinds of results of study. This study is a continuing process. What I would like to have suggested to you in these articles is the context and spirit in which such study is carried on in the Church. It is carried on or should be carried on, by all of us, not only by professional theologians. Each will no doubt do it at the level of his competence. Not all of us know Hebrew and Greek. But let us do it together, in the Church to which the Spirit gives all kinds of gifts.

I urge constant study by all, theologians and non-theologians alike. You see, if we simply sit back and leave the work to a few men whom we have specially appointed for this task, e.g. the professors of a seminary, it often happens that after a number of years these men come to us with the things they have found in their study and these things sound so strange and unfamiliar to us that we are shocked, almost ready to accuse the men of all kinds of things. You will agree with me that this should not happen. In our way, as we are able, we should accompany the theologians with our study as well as with our encouragement and prayer. There should not arise a gap between them and us, a gap which at a certain point in time has to be bridged. And when the gap has been allowed to grow for many years the bridging is difficult.

One final note, when we all study we gain an appreciation of the difficulties and the tentative character of the results of human study. We learn that mistakes are often made, also by professional theologians. We work in a certain direction and only later do we find out that it was a wrong direction. But that is how we learn. That is also the way theologians do their work: by trying out and making mistakes. None of us proceeds from one infallible utterance to another. If we learn this fact, we will learn to give theologians enough freedom to pursue their work for the benefit of the Church.

As I said at the beginning, I wanted to be clear to you. If you do not find my contribution to be clear, if you think that I failed to say something I should have said, I urge you to let me know and I will do my best in giving an answer.

Prof. H. Pietersma.

WIJ kunnen wel zeggen

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WIJ LAZEN VOOR U

Ds M. P. van Dijk:

HORIZONTALISTISCHE GODSERVARING (Het geloof in God bij J. A. T. Robinson en Paul Tillich).

Uit. Wever, Franeker.

In dit helder geschreven boek wordt ons een analyse gepresenteerd van het denken van de beroemde theoloog Paul Tillich, en, zoals de subtitle al aangeeft, komt hierbij de populaire theologie van de Engelse bisschop Robinson ter sprake.

De schrijver brengt ons in het klimaat van de secularisatie, waarin de mens geen religieus besef heeft, en waar elke vorm van godsdienst (niet alleen de christelijke) in staat van ontbinding is. Aan deze secularisatie heeft een man als Tillich meegewerkt door God en wereld als praktisch identiek te beschouwen, waardoor elke verticale verhouding van mens tot God vervalt, maar uiteindelijk alleen maar plaats is voor de horizontale verhouding van mens tot mens, de veelgenoemde medemenselijkheid.

"Wij krijgen wel eens de indruk, dat velen niet door schijnen te hebben hoezeer het geloof van binnen uit door ontwrichting wordt bedreigd, wanneer God niet meer is de andere dan wij, die in geen enkel opzicht tot deze wereld behoort of met iets ook maar in deze wereld samenvalt. Reactie tegen een supranaturalistisch beleven van een soort bovenwereld is te plaatsen. Toch mogen wij ons niet de geheel tegenovergestelde richting laten uitdringen, de kans lopend God zelf te verwijderen. Het wordt hoog tijd de noodklok te luiden en elke vorm van ondoordachtheid prijs te geven" (p. 25). Met deze woorden geeft de auteur heel duidelijk de bedoeling van zijn studie weer, een bedoeling, waarin hij ongetwijfeld is geslaagd.

We ontvangen in dit boek een duidelijk overzicht van de filosofische theologie van Tillich. God is volgens Tillich de onpersoonlijke "vraag" vanuit het eindige dat roept om het oneindige. Het antwoord op deze vraag is dan, dat God geponeerd wordt als de grond van het zijn, waarbij radikaal wordt afgerekend met de "ouderwetse" supernaturalistische begrippen zoals Schepper, Voorzienigheid etc.

Van Dijk vindt in het idealistisch denken van de 19e eeuwse filosoof Schelling, waaraan een heel hoofdstuk wordt gewijd, de sleutel tot het verstaan van de filosofische theologie van Tillich. Bij Schelling's identiteitsbegrip is er sprake van een theologisch pantheïsme van een gehalte, dat ook bij Tillich duidelijk aanwezig is, waar deze laatste de grens tussen God en schepsel praktisch uitwist.

De schrijver aarzelt niet, om de theologie van Tillich en Robinson een stap terug te noemen naar het kerkverwoestende modernisme van de 19e eeuw.

Tillich en zijn volgelingen bieden geen oplossing uit de secularisatie, maar bevorderen die, doordat in hun denken God steeds wereldlijker en de wereld steeds goddelijker wordt.

Deze diepgaande kritiek neemt niet weg, dat de schrijver ook waarderende woorden heeft voor het werk van Tillich. Hij waardeert het b.v. terecht, dat we bij Tillich een reaktie vinden tegen het uitzichtloze existentialisme, dat eigenlijk alleen maar de gebrokenheid van deze wereld zet en daardoor tot onchristelijke vertwijfeling komt. Tillich heeft oog voor een zinvolle werkelijkheid in de kosmos. In het idealistisch denken van Tillich ontdekt men de gezonde hunkering naar eenheid, verzoening en vrede.

Ook honoreert de auteur Tillich's spreken over de angst, die alleen maar te overwinnen is door de beleving van de eenheid der enkelingen en van het in-gemeenschap-staan met elkaar. Het is echter zo vreselijk jammer, dat Tillich geen oog had voor de grote Angst, die er is door de grote vervreemding van God en mens. "Het is deze Angst die in alle angst rondspookt, de Angst van de kruiswoorden: "Mijn God, mijn God, waarom hebt Gij mij verlaten?" Deze kreet missen wij als we de boeken van Tillich lezen, en daarom het herstel, dat juist in deze doodskreet van Golgotha gegeven is.

Tillich spreekt veel van moed, maar weinig of niet van **De Moed**. Van vrede, maar weinig van **De Vrede**, veel van licht, weinig van **Het Licht**, van leven, weinig van **Het Leven**: Ik ben het Licht, ik ben het Leven. Tillich spreekt van verzoening, niet van Verzoening." (p. 117)

Dit boek is een heldere en kritische beoordeling van het geloven in God bij Tillich en zijn epigoon Robinson. We bevelen het heel graag aan aan de ontwikkelde lezer.

A. De Jager.

★

ALLES UIT GENADE,

C. H. Spurgeon.

Een ernstig woord tot hen die de zaligheid zoeken te verkrijgen door de Here Jezus Christus.

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Dit is een eenvoudige, duidelijke en zuivere weergave van de bijbelse roep tot bekering. Het is een lang debat met de zoekende ongelovige om zich over te geven aan de Here Jezus.

De prijs, zo wordt ons verteld, is buitengewoon laag omdat van een nieuw drukprocedé gebruik werd gemaakt. Dat betekent dat dit boek ongewijzigd moest herdrukt worden.

Ik weet niet of het besparen van een paar guldens dit ongewijzigd laten waard is. Het boek is vertaald in hopeloos ouderwets Nederlands. Het is een lange tijd geleden sinds ik zulk ouderwets Nederlands heb gelezen.

Bij de jongeren zal het beslist niet aanslaan. Misschien bij enkelen onder de ouderen. Maar wie als buitenkerkelijk mens, zoekend of niet, zal zich aangesproken voelen in de taal van meer dan 100 jaar geleden? Het lijkt me dat de uitgever met z'n kostbesparen, z'n doel is voorbijgeschoten.

Jack Quartel.

GUIDE

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KOERS

Naar wij vernemen zal eind november het eerste nummer verschijnen van "Koers", dat begin volgend jaar als weekblad hoopt weerklank te vinden bij de Gereformeerde gezindte.

"Koers" bedoelt een onverzwakt reformatorisch geluid te laten horen. In zijn sponsors vindt men, kerkelijk gezien, vogels van diverse pluimage, die echter één zijn in hun verzet tegen de secularisatie, zoals die in vele kringen doordringt.

Het wordt een weekblad van algemene aard, d.w.z. de onderscheiden levensterreinen krijgen van deskundige medewerkers de voole aandacht.

Men hoopt langs deze weg in de toekomst tot een meermalen per week, eventueel dagblad, verschijnende periodiek te komen.

Even though we live in a "civilization on wheels," we can still walk with God. And indeed we must. The experts on physical fitness insist that modern mobile man must learn to walk again. But spiritual fitness demands walking with God. Our souls cannot really live without this exercise.

Peter Eldersveld
in "The Family Altar".

SPRINGS FORTH AGAIN—Marcia Lacabanni, 3, plays in a bubbling spring which has been dormant since 1906. The Kawana Springs in Santa Rosa, Calif.,—seven in number—were the centre of attraction at a resort hotel before the turn of the century, but stopped flowing following the San Francisco '06 quake. Recent tremors reactivated them.

ONS FEUILLETON

WIJDER DAN DE WERELD

door S. P. Akkerman

HOOFDSTUK 12

Om half acht 's avonds rijdt Jetse het erf bij Dolius op. Het is een grote plaats met een modern voorhuis. Een villa kan je haast zeggen. In de gang treft hij Akke, die hij gauw een zoen geeft, en dan verschijnt Dolius ook al op het toneel.

Harm Dolius, lang en bleek, een smal gezicht met grote grijze ogen en dikke wenkbrauwen . . .

"Zo Jetse. Was je er. Kom er in, kerel. Maar even in de voorkamer."

Jetse begrijpt dat het een privé zitting gaat worden. Akke noch haar moeder gaan mee naar de voorkamer.

De voorkamer is stijf-deftig gemeubileerd. Lage fauteuils en een brede bank met bruin pluche. Een lage tafel met glazen blad. Tegen de wand een schilderij van de vader van Dolius, stijf geschilderd door de een of andere dorps-artist.

Dolius laat zich gemakkelijk onderuit zakken in de lage stoel. Zijn grijze ogen glimmen nu op een vreemde manier.

"Kijk eens, Jetse, er is een plaats voor jullie te huur."

"Waar? En lijkt het wat?"

"Ja, het is een trek uit de loterij om zo te zeggen . . . Een plaats van twintig bunder. Best land. Twintig koeien kun je er houden. Gebouwen hecht en sterk. En je weet: de huren zijn niet te hoog. 't Is, dat de eigenaar mij kent en mij een deugd wil doen. De plaats staat op Oudedijk, achter Katlijk. Wat zeg je daar van? Jullie worden ouder, en willen wel eens trouwen. En Akke is onze enige dochter. Ik heb vertrouwen in jou als boer. Ik ken je en waardeer je. Om dat ook eens een keer te zeggen . . ."

"Staat die plaats aan de harde weg?"

"Aan de harde weg, mijn jongen. Waterleiding en elektriciteit, alles in orde."

"Nou, dan lijkt het niet slecht," zegt Jetse, "dan moeten wij er maar eens naar toe. U en ik en mijn vader . . ."

"Dat had ik ook gedacht, Jetse."

Nu stokt het gesprek even . . . Dolius heeft zijn grote ogen bijna dicht. Alsof hij slaapt, denkt Jetse. Nee, alsof hij dood was . . . maar dat is hij niet, want opeens spert hij zijn grijze ogen wijd open. "En dan had ik zo gedacht, Jetse: Ik zet Akke in de meubels. Stoelen, bedden, vloerbedekking . . . alles. En ik geef je mijn trekker mee. Ik moet toch een zwardere hebben, maar hij kan het bij jou wel doen. En ik geef je de Lelie hooikeerder mee. Als je vader dan de koeien koopt. Dan is die zaak zo rond als een kogel!"

En daar loopt die eigenwijze Jetse zo maar in. Jetse die het altijd zo goed weet en geen opmerkingen kan verdragen.

"Dat is mooi voorgesteld, Dolius. Ik zal er met vader over praten. Wanneer moeten wij er naar toe?"

Dilius lacht fijntjes. "Ik had gedacht morgenmiddag. Als je het nu vanavond met je vader bepraat. Als je mijn voorstel even overbrengt. Ik alle meubels en huisgerei, de trekker en harkmachine, en jullie de koeien . . ."

Handenwrijvend staat hij op. "Dan kan dat voor elkaar komen."

Jetse is in de wolken. Met Akke loopt hij nog even over het erf.

"Wist je er van?"

Ze lacht. "Ja, vader zei wel zo iets."

"En, wil je wel?"

Ze lacht nu met pretogen. "Nou zeg. Hoe zou ik niet willen."

"Maar ik moet nu naar huis. Met vader overleggen. Begrijp je . . ."

Akke begrijpt. Ze wuift hem blij na . . .

Jetse treft zijn vader in de kamer met een krant. . .

"Vader, ik wilde wel even met je spreken," zegt hij iets te plechtig.

Blomhuis legt de krant neer. Wat wil Jetse?

"En dat is?"

"Ik kan een plaats huren. Akke en ik willen ook wel eens trouwen . . ."

Blomhuis knikt. "Daar kan ik inkomen. Wat voor plaats is dat . . . ?"

"Aan de oude weg onder Katlijk."

Blomhuis trekt zijn gezicht vol plooien. "Zo, daar! Niet al te best. Land nogal licht. Maar afijn, men kan niet al te nauw kijken tegenwoordig."

"Dolius kende de eigenaar," zegt Jetse, "en daarom kan ik hem huren . . ."

Blomhuis knikt weer. "Heeft hij je dat gister verteld?"

"Nee, hij stuurde vanmorgen een briefje, of ik vanavond even kwam."

"Kijk eens aan . . . what een service . . ."

"En of wij, u en Dolius en ik morgen eens zouden kijken."

"Dat doen wij vast. Er is niet veel te huur tegenwoordig."

"En dan dacht Dolius, dat hij de meubels en zo betaalde, en ik zijn oude trekker en de harkmachine mee kreeg."

Blomhuis kijkt zijn oudste zoon wat ontHutst aan. "Hè? Wat? En heb jij daar in toegestemd?"

"Ik dacht . . ." zei Jetse.

"Och jongen, je laat je in de luren leggen. Wie meent Harm Dolius wel dat hij voor heeft? De meubels en een paar oude machines! Nou, nou, wat een royaal gebaar. Voor hoeveel aan meubels dacht hij daar in te zetten? Als dat eens vijfduizend gulden is, Jetse, zitten jullie in de hoogste bomen. En twee oude machines . . . drieduizend op zijn hoogst. En ik de twintig koeien . . . dat is ruim twintigduizend gulden . . . Denkt Harm misschien, dat hij met een onnozele pummel te doen heeft? Jij had beter van je af moeten bijten, Jetse. Je bent anders nogal een hele matador, maar dit is onnozel. Nou ja, jij wilt graag trouwen, en ik zal je het niet al te kwalijk nemen. Maar ik moet naar Harm . . . op het stuit, ogenblikkelijk, direct."

En Blomhuis rept zich naar de schuuur.

Rechtop en steil ziet Jetse hem het erf af fietsen . . . met vrees en beving. Als dit maar geen brokken geeft . . .

Blomhuis zweet van agitatie, als hij het erf bij Dolius oprijdt. Hij zal Harm wel eens even aan zijn verstand brengen, dat hij niet met dergelijke kinderachtige voorstellen aan moet komen.

In de gang loopt hij echter de vrouw tegen het lijf. Die goede dikke vrouw Dolius met haar stralend gezicht, één en al vriendelijkheid.

"Heden, daar is Blomhuis. Moest u mijn man misschien hebben? Hij is in de voorkamer. Gaat u maar naar hem toe."

Hebben ze mij al verwacht? denkt Blomhuis . . . Is die vriendelijke vrouw ook in het komplot? Met die Doliussen weet je nooit waar je aan toe bent. Maar vooruit, naar de voorkamer.

Daar zit Harm in papieren te bladeren, die hij opzij legt als Blomhuis binnenkomt.

"Ah, Blomhuis. Was je er nou al? Ik had met Jetse afgesproken dat wij morgen eens poolshoogte zouden nemen. Jetse heeft het al verteld zeker. De plaats aan de Oudeweg is te huur. En best spul . . ."

Blomhuis zit al in een lage stoel. Hij wuift met zijn hand.

"Ik ken dat gedoe als mijn broekzak, Dolius. Er woont ene Krikke. Niet zo erg best land, wel?"

"Er is wel minder, Blomhuis, en veel is er niet te huur . . ."

"Daar heb je gelijk aan. Wij kunnen niet te nauw kijken. Maar hoe had jij je dat voorgesteld? Ik hoode van Jetse: jij de meubels, bedden en de hele ratteplan en een paar waardeloze oud e machines en ik de koeien? Heb ik dat goed begrepen? Of heeft de jongen jou niet goed begrepen?"

Harm Dolius wordt nu wat rood in het witte gezicht en zijn grote ogen vlammen vreemde vuursterren . . .

"Waardeloze machines? Die trekker en de hark zijn nog best, Blomhuis. En dan zo'n huis meubileren, dat loop er in tegenwoordig . . ."

Blomhuis lacht, smalend: "Ja, dat loopt er in. Gelijk heb je. Voor welk bedrag dacht je aan meubels, vloerbedekking, bedden, en noem maar op, in te zetten. Hoe hoog zit je daarmee in de boom . . . ?"

Maar een bedrag noemt Dolius niet.

"Zoals ik zeg, dat loopt er in tegenwoordig. Als wij het zo eens samen konden fiksen, Blomhuis. En dan er morgen eens kijken. De eigenaar kent mij goed en daarom . . ."

"Ja, ja," zegt Blomhuis. "Het is mooi dat de jongelui aan de slag kunnen gaan. Mooi dat die eigenaar jou kent. Maar nu moet je je niet in duizend bochten draaien, om er op een koopje voor weg te springen . . ."

"Wie doet dat?" stuift Dolius op. "Ik laat mij alles niet zeggen van Sikke Blomhuis."

"Zo, dan laat je je het maar niet zeggen, maar horen zul je het wel! Ik heb jou wel door, Harm Dolius. Een bankstelletje van een vierhonderd gulden, wat goedkope bedden. En je oude trekker kwijt. En ik de koeien betalen . . . Maar zo zal dat niet gaan. Geloof dat maar niet . . ."

Dolius is nu vuurrood geworden in zijn smalle gezicht en zijn handen trillen . . .

"Ik laat mij niet beledigen," zegt hij.

"Zo . . . nou ik óók niet. Luister even. Wij kopen de jongen een nieuwe trekker. Dat oude ding van jou, daar kan hij niet mee beginnen. Die hark zal ik minder van zeggen. Goed dus, jij geeft de hark. Jij betaalt de inrichting van het huis en vijf koeien. Dan sta ik nog voor vijftien koeien. Maar daar sta ik dan ook voor. En nu jij maar, Dolius . . ."

Dolius rijst uit zijn stoel . . . "Daar ga ik nooit op in, Blomhuis. Dat is mij te veel. Dan moeten ze nog maar wachten, de jongelui . . ."

"Wachten zeker tot ze tachtig zijn," zegt Blomhuis. Hij is al aardig op stoom en het wordt tijd dat hij hier weg gaat, anders zegt hij vast te veel . . .

En daarom zegt hij: "Je denkt er nog maar eens over na, Dolius, maar ik groet je." Met grote passen beent hij de gang door. Met grimmig gezicht fietst hij het erf af . . .

(Wordt vervolgd)

HET NIEUWE BEGIN

Als het waar is, zoals een van onze lezers schrijft, dat verschillende mensen in onze "reformed" kerken hongeren en dorsten naar een diepere kennis van God en dat in Ontario reeds verschillende groepen bestaan, waar Pinkstergemeenten actief zijn en welke groepen bezocht worden door verscheidene Christian Reformed en Reformed kerkleden (zie "From the mailbag" in dit nummer) dan is dit wel reden tot bezinning.

Onze briefschrijver wijst erop, dat de kerk op deze wijze sommige van haar beste mensen verliest en dus ook hun bijdragen tot het kerkelijk leven mist, terwijl deze mensen zelf veelal in uitersten of in individualisme vervallen.

Wij zijn geneigd dit te geloven, al zal dit plaatselijk verschillend zijn. Niettemin zijn er nu al verscheidene predikanten, die dit verschijnsel in eigen gemeente hebben meegemaakt. Aan de andere kant ontmoeten wij vooral bij sommige jongeren een streven naar een radikaal andere godsdienstoefening. Men hoort van samenkomsten van de gemeente, waar films worden en gramofoonplaten worden gedraaid, waar men elkaars handen vasthoudt om op deze wijze gemeenschap te oefenen en waar men de dienst aan God uitgebeeld ziet in drama.

Men doet niet verstandig door aan deze verschijnselen voorbij te gaan. Het is meer dan een zucht om met het traditionele te breken. Het is veeleer een begeerte om echt te beleven wat het christelijk geloof inhoudt. Men meent dan dat dit niet meer gevonden wordt in de oude vormen en men wil het anders, men wil het spontane, men zoekt naar een werkelijke expressie van het geloof in Jezus Christus.

Nu is het niet de bedoeling om in een paar regels een bestrijding te geven van de pinkstergemeente, of "Pentecostalism" zoals het hier heet, of om een kritiek te leveren op de nieuwe wijze van godsdienstoefening. Maar het kan wel zijn nut hebben, dat wij ons bezinnen op ons geloof en op de uitleg van dat geloof.

Puur menselijk als wij allemaal zijn (ook in de kerk), zijn wij geneigd om alles op onszelf te betrekken. Met ons christelijk geloof zijn wij geneigd niet anders te doen. Hoeveel mensen tobben niet met de vraag of zij wel zeggen mogen een kind van God te zijn. Val hen daar niet hard om, want dat kan een geweldige strijd in het leven van die mensen betekenen. Maar als wij die vraag tot op de grond analyseren, dan zijn zulke mensen eigenlijk met zichzelf bezig. Kind van God zijn betekent voor die mensen: bevrijd zijn van angst, leven in de vrijheid en blijheid van het christelijk geloof, vertrouwend de toekomst tegemoet gaan. En dat missen zij. In de grond van de zaak gaat het dus om henzelf. Zij beseffen dit niet ten volle en het zou niet verstandig zijn, die hen botweg te zeggen, maar in feite komt het er wel op neer.

Er zijn anderen, die zich beijveren voor de Here, maar geen begrip ontmoeten. Integendeel, zij vinden in mede-christenen vaak een tegenstander en zij bemerken, dat er over hen geroddeld wordt. Zij lijken wat op Elia na het gebeurde op de Karmel: "Ik heb zeer geijverd voor de HEERE, maar nu zoeken zij mijn ziel." Dat kan zo botsen in het binnenste van die mensen, dat komt hen zo onbegrijpelijk voor dat hun ijver voor God zo getwist wordt, dat zij er balorig onder worden. Waaronder worden? Zij worden balorig, omdat ZIJ niet begrepen worden, omdat HUN naam over de straat gaat. Het gaat dus in wezen om henzelf.

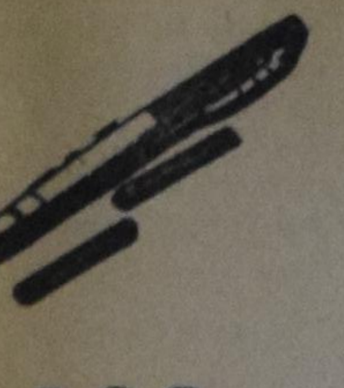
Om nu nog even op die pinkstergroepen terug te komen en op die mensen, die zoeken naar een ander soort godsdienstoefening. Waarom zoeken zij het daar en niet in eigen kerk? Dat kan zijn, omdat die kerk niet geeft, wat zij nodig hebben. Inderdaad, dat kan. Maar het kan ook, dat het diepverholen een zoeken is naar zelfbevrediging. Wat is dat (wij vragen dit niet aan onze correspondent, maar in het algemeen) "hungering and thirsting for a deeper knowledge of the Lord"?

Het gaat in onze godsdienst niet om onszelf en God, ook niet om God en om onszelf, maar het gaat om God alleen. Er is geen ander doel in mijn leven dan God alleen. Er is geen ander doel in de kerk of in onze christelijke vereniging of organisaties dan God alleen. Wij zouden zelfs zover willen gaan door te zeggen, dat het in onze redding van de dood gaat om God alleen. Heeft Hij ons niet juist daarvoor gered, dat wij niet meer voor onszelf of voor iets of iemand anders zouden leven, maar alleen voor Hem? Wat heeft uw huwelijk, of uw gezin, uw zaak, uw werk, uw actie, of wat ook voor betekenis buiten God? Als Hij niet het wezenlijke van onze godsdienst is, als Hij niet de enige reden en de enige inhoud van ons bestaan is, dan mogen wij zoeken waar wij willen, maar dan vinden wij nergens bevrediging. Daarin gaat Gods Woord ons voor. Ook daarin gaat het niet over mensen of over gebeurtenissen, maar daarin gaat het over God.

Als wij "victory over sin" of "more power and guidance" willen, dan krijgen wij dit niet door te blijven, wie wij waren. Wederom geboren worden wil zeggen, geheel opnieuw beginnen. En als wij zo vast aan onszelf gekluisterd zijn, dat wij dit nieuwe begin niet kunnen maken, dan — zegt Jezus — zullen wij het Koninkrijk Gods niet zien.

D.F.

LEZERS SCHRIJVEN



LEVEN MET DE OOG OP DE ANDER

Wanneer het goed is, raken wij er in ons leven meer en meer van overtuigd, dat wij het evangelie niet slechts voor onszelf hebben ontvangen. Wij moeten elkaar en onze buitenkerkelijke naaste dienen met het evangelie van Jezus Christus. Hiertoe zijn wij in deze wereld geroepen; dat is een duidelijke zaak. Een moeilijke vraag is echter: Hoe zullen wij het beste aan die roeping beantwoorden? Moeten wij onze naaste b.v. telkens aanspreken met het evangelie of kunnen wij hem beter door onze daden trachten te winnen?

Over de vele vragen, die in dit verband gesteld kunnen worden, wordt met name nagedacht op het Evangelisatiecentrum in Baarn (Nederland). In cursussen en op conferenties en in lectuur worden de vragen besproken die onze verhouding tot onze buitenkerkelijke naaste betreffen. Eén van die lectuuruitgaven heet "De evangeliserende gemeente". Daarin wordt de vraag besproken hoe wij als gemeente van Jezus Christus met een getuigende instelling moeten leven. In aansluiting op deze uitgave heeft het Evangelisatiecentrum samen met de Bijbel Kiosk Vereniging en de Internationale Bijbel Bond het geschriftje "Met het oog op de ander" uitgegeven. Hierdoor kunnen wij ons verder bezinnen op onze omgang met onze buitenkerkelijke medemensen. Wij treffen er waardevolle vingerwijzingen in aan; daarom beveel ik het graag aan voor lezing en bespreking.

De uitgave "De evangeliserende gemeente" begint met een uitspraak van de generale synode over de getuigende instelling waarmee de leden van de kerken moeten leren leven. Deze instelling of mentaliteit zal steeds één van de kernvragen vormen bij de bezinning op onze roeping t.a.v. de wereld. Door die getuigende of missionaire instelling wordt ons denken en spreken en handelen immers voortdurend bepaald. Daarom moeten wij ons telkens afvragen: Zijn wij wel missionair ingesteld? Leven wij met het oog op het heil van de ander? En wij moeten natuurlijk nadenken over de vraag: Wat houdt die getuigende instelling eigenlijk in? Over de laatste vraag wil ik enkele opmerkingen maken in dit artikel.

Om te beginnen kan gezegd worden, dat onze levensinstelling in alles bepaald moet zijn door het evangelie van Jezus Christus. Dit betekent dan ook, dat de liefde van Christus onze omgang met onze naaste moet bepalen. Wij moeten bereid zijn onze medemens te helpen ook wanneer hij dat wellicht helemaal niet heeft verdiend. Een evangelische instelling betekent: bedacht zijn op het heil van de ander, wie hij ook is en in welke omstandigheden hij ook verkeert. Dit veronderstelt natuurlijk zelfverloochening aan onze kant. Dit is een kunst, die wij leren door zelf steeds uit het evangelie te leven.

Daardoor worden wij immers bevrijd van de gehechtheid aan onze eigen ideeën en belangen. Zo schenkt het evangelie ons de mogelijkheid om iets voor onze naaste te betekenen.

Door het evangelie kunnen wij ook vertrouwen, dat het zin heeft om als christen voor onze medemens te leven. Wij kennen immers de kracht van de liefde van Christus, die ook ons heeft gewonnen. Daarom behoeven wij ons niet wanhopig te voelen, wanneer wij er niet in slagen onze medemens te overtuigen. Wij kunnen vertrouwen op de kracht van het Woord van God en op de kracht van de Heilige Geest. Ons gebed voor onze naaste kan ook leven door dit vertrouwen. De genade van God kan ons leven en het leven van onze naaste vernieuwen. Hierdoor zijn wij zeker, dat ons leven voor de ander zinvol is en dat het dan ook vrucht zal dragen. Bij deze instelling van vertrouwen zullen wij onze gaven en krachten natuurlijk ook zo goed mogelijk trachten te ontplooien.

Wanneer wij zo op het heil van onze naaste bedacht zijn, zullen wij steeds open staan voor zijn vragen en ideeën. Het kan ons mogelijk zijn daar de nodige aandacht en het nodige begrip voor op te brengen. Zonder deze openheid kunnen wij onze medemens niet verstaan en hem daardoor moeilijk helpen.

Zonder openheid voor de ander kunnen wij onze eigen instelling en ons eigen gedrag ook niet corrigeren, wanneer dat nodig is. Serieuze aandacht voor onze naaste en een goed begrip zijn onmisbaar voor een goede omgang met hem. Deze openheid is eigen aan de liefde van Christus, waardoor wij voor de ander mogen leven.

Het is heel belangrijk, dat wij onze fantasie ook steeds laten werken. Zonder fantasie kom je als mensen maar moeilijk dichter tot elkaar. Onze vaste omgangsvormen moeten telkens worden aangepast en soms ook worden doorkruist. Allerlei situaties in onze omgang met onze medemensen moeten wij kreatief leren benutten. Dit vraagt een zekere durf en frisheid vang eest waarin wij ons moeten oefenen. Als christenen behoeven wij ons daarbij niet geremd te voelen door de gedachte, dat de menselijke verhoudingen in alles voor altijd zijn vastgesteld. Integendeel: Wij kennen die God, Die telkens nieuwe dingen doet en Zijn schepping langs die weg verlost. In Zijn dienst mogen wij ons vrij weten van gebruikelijke manieren, die wétten dreigen te worden.

Zo'n evangelische levensinstelling kan intussen uiteraard geen individualistisch karakter dragen. Wanneer wij allen op ons ééntje zouden pionieren, brachten wij voor de wereld niet veel tot stand. Wij hebben elkaar steeds nodig om onze naaste goed te kunnen doen. Daarom moeten wij van elkaar willen leren en door elkaar geholpen willen zijn; wij moeten elkaar corrigeren en elkaars tekorten aanvullen. Als leden van het lichaam van Christus zijn wij zo op elkaar aangewezen. Iedereen heeft ook z'n eigen taak in het leven van de gemeente. Op die manier moeten wij sámen onze roeping t.a.v. de wereld vervullen. Dan zijn wij evangeliserende geméénte.

Ons leven met het oog op de ander moet ook een éénheid, een gehéél vormen. Anders gezegd: er moet een duidelijke harmonie bestaan in onze mentaliteit. Dan kunnen onze woorden en onze gedragingen ook met elkaar overeen gaan stemmen. Dit is voor het oordeel van de ander over ons én over het evangelie erg belangrijk. Daarom mag er niets in onze levensinstelling zijn, dat strijdt met de liefde van God voor Zijn wereld. Tegelijk betekent dit, dat wij in ons leven met het oog op de ander niet éénzijdig mogen rekenen met de betekenis van onze woorden óf van onze daden. Ons christen-ijn moet een gehéél vormen. Onze concrete manier van handelen kunnen wij dan laten bepalen door de vraag, hoe wij onze medemens in een bepaalde situatie het beste kunnen bereiken met het evangelie van Jezus Christus.

H. Kuyk.

Abcoude (Nederland).

KRITIEK OP VERKLARINGEN VAN DE WERELDRAAD

In de verklaringen, die het centraal comité van de Wereldraad heeft uitgegeven over de crisis in het Midden Oosten wordt herhaaldelijk veel te weinig rekening gehouden met het bestaansrecht van de staat Israël en met het lot van de Joden in de Arabische landen.

Tot deze conclusie kwam het comité voor de Kerk en het Joodse volk van de Wereldraad van Kerken, dat in de Verenigde Staten vergaderde onder voorzitterschap van ds. R. Bakker, gereformeerd predikant te Rotterdam. Andere Nederlandse afgevaardigden waren ds. S. Gerssen te Utrecht, secretaris van de hervormde raad voor Kerk en Israël en ds. J. M. Snoek, gereformeerd Israël-predikant, die tot voor kort in Tiberias werkte en die thans benoemd is tot secretaris bij de wereldraad in Genève voor de Kerk en het Joodse volk.

In de kritiek betrok het comité ook uitspraken over het Midden Oosten van andere kerkelijke organisaties, die eveneens blijk geven van onvoldoende aandacht voor de zorgen van Israël en het Joodse volk. In een officiële verklaring stelt het comité:

1. Opdat velen weigeren het bestaansrecht van de staat Israël te erkennen, is de vrees van Israël gerechtvaardigd, dat het in het voortdurende conflict gaat om het al of niet bestaan van Israël. Deze vrees wordt versterkt door de herinnering aan de massale vernietiging van de Joden, waarvan men de traumatische werking niet moet onderschatten.
2. Wij zijn van mening, dat de moeite die men heeft om het bestaansrecht van de staat Israël te begrijpen mede een gevolg is van het feit, dat men de betekenis niet ziet van de historische verbondenheid van de Joden met "Palestina" en hun ononderbroken aanwezigheid daarin.
3. Als de nood van de Arabische vluchtelingen naar onze overtuiging ernstig moet worden genomen dan kan ook het probleem van de Joodse vluchtelingen uit het Midden Oosten en het lot van de Joden, die de Arabische landen niet mogen verlaten en het lot van de Israëlische burger-slachtoffers in het huidige conflict niet vergeten worden.

Tenslotte zegt het comité, dat de kerken zich in het verleden veel te weinig betrokken hebben gevoeld bij de problemen van beide partijen, Joden zowel als Arabieren. Voor het welzijn van beide partijen is het, aldus de verklaring, van centraal belang, dat niemand de weg naar vrede blokkeert door het stellen van voorwaarden waarover niet onderhandeld kan worden.

Het comité vergaderde in Amerika op uitnodiging van de nationale Raad van Kerken. Men werd er ook op hartelijke wijze ontvangen door leidende figuren van de Joodse gemeenschap in Amerika, de grootste Joodse gemeenschap ter wereld.

Filmavonden

"De stem van het water"

13 november 1969 in de Chr. Ref. Church van LUCKNOW, ONT.

15 november 1969 in de Chr. Ref. Church van GRIMSBY, ONT. Mountainview Rd.

19 November, ST. CATHARINES, ONT., Polish Hall, 8 p.m.

20 november 1969 in St. Mary Auditorium te PETERBOROUGH, ONT. St. Mary's Auditorium.

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will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
November 20	November 14	November 12 noon
November 27	November 21	November 19 noon
December 4	November 28	November 26 noon
December 11	December 5	December 3 noon
December 18	Christmas Issue	December 10
December 26/31	New Year's Issue	December 17

Priesters gevraagd

Misschien herinnert u zich Mien nog wel? Ze was vroeger één van mijn hartsvriendinnen en is met die aardige, lange slungel van een kandidaat gaan strijken, waar wij als jonge meisjes allemaal een oogje op hadden.

Een poos terug schreef ze mij een brief over het leven in de pastorie en ik was zo handig om dat als copie voor een stukje te gebruiken. Mien bleek dat later helemaal niet handig te vinden, maar gewoon brutaal. Desalniettemin heb ik toch weer een brief van haar ontvangen, die ze begint met de opmerking dat het haar geen zier kan schelen of ik er weer mijn winst mee zal doen "voor één van die stukkies van je", want wat ze me te vertellen heeft, mag iedereen horen. Manhaftig heb ik het denigrerende van "die stukkies" over het hoofd gezien en besloten om van haar ontboezemingen toch maar weer een dankbaar gebruik te maken! Ze blijkt moeite te hebben met de manier waarop zonen van hetzelfde huis, oftewel de kerk, samen wonen. Nu, ze is de enige niet en ik ben zo vrij om er de dochters ook maar bij te betrekken. Ze schrijft: "Ik heb mijn kerk hartstochtelijk lief en van een ander kan ik er maar slecht kwaad van horen. Een gedegen, principieel betoog is als koren op mijn calvinistische molen, standvastigheid is mij een vreugde en een reformatorisch bolwerk brengt me in verrukking." Ik gromde goedkeurend en las belangstellend verder: "Toch moet ik in mijn hart de kwaadsprekers, die beweren dat wij farizeïstische neigingen hebben, vaak gelijk geven. De tollenaars in onze kerk, mensen met een verleden, jongens en meisjes die wel eens een scheve schaats gereden hebben, hebben het bij ons niet gemakkelijk. Ze hebben moeite om weer in de kring van het kerkelijk gezin te worden opgenomen. Zodoende blijven ze vaak gevaarlijk op het randje lopen.

Het ambt van Koning ligt ons uitstekend. Met vaste hand regeren we, en zijn er die het harnas wat ongemakkelijk zit, dan worden ze wel naar de achterste gelederen verwezen waar ze niet zo opvallen. Als Profeten slaan we ook geen slecht figuur. God's wil is als een open boek voor ons . . . .

Maar de Priesters Linda, ik heb vaak moeite om die onder onze mensen te vinden.

Ik weet het, als "stoere" calvinisten lopen we met onze barmhartigheid niet gauw te koop. Wel met onze dogma's en principes. Zodoende zien we door de eikebomen der gerechtigheid het bos van de priesters waarschijnlijk niet meer!

Trouwens, ik bedenk me dat dat op zichzelf al verkeerd is, als we elkaar zien of als koning, of als profeet, of als priester. Elke gelovige moet toch deze drie ambten in zich verenigen." Mien had haar cathechismus indertijd goed geleerd, moest ik wel constateren en even dwaalden mijn gedachten af naar de grote, sombere catechisatiekamer achter de kerk, waar wij, nu alweer zoveel jaar geleden, als jonge meisjes elke week de ruimte vulden met ons gekwebbel en gegichel, totdat onze begaafde dominee ons tot stilte maande en ons op zijn aparte manier inwijdde in de geheimenissen van het geloof der vaderen. En nu had Mien het dus te kwaad met de belevenis van datzelfde geloof. Ik voelde me op dat moment nauw aan haar verwant en las verder: "Denk je ook niet dat we met de eerste twee ambten vaak zo druk zijn dat we aan het derde niet toekomen? Meermalen denk ik aan de tijd dat wij als opgroeiende kinderen allemaal nog in ons ouderlijk huis waren." In een flits zag ik dat grote, gezellige gezin weer voor me. Mien's vrolijke, lieve moeder die geen groter plezier kende dan haar huis vol jongelui te zien. Wat had ik er vaak genoten van de ongedwongen sfeer. Al kon het er ook heus wel eens spannen, want Mien's vader was nu niet bepaald een gemakkelijke heer.

"Moeder zei vaak," zo stortte Mien haar hart verder uit, "dat wij als kinderen voor een groot deel elkaar opvoedden. Nu ik terug zie op die tijd, realiseer ik me dat ze haar ogen en oren altijd open had, maar zich met lang niet alles bemoeide. Heel zeker weet ik, dat ze veel voor ons bad. Ze raakte zelden, of eigenlijk nooit, in paniek. Ook niet toen Kees een tijdlang zo'n losbol was. Weet je het nog?" Onwillekeurig knikte ik instemmend. Of ik het nog wist! We hadden er genoeg over ingezeten. Het had ook diepe indruk op me gemaakt dat niet één van zijn broers en zusters, negen in getal, hem ooit de rug had toegekeerd. Ze hadden hem nooit in de steek gelaten. Integendeel. Elk had op zijn eigen manier juist wat meer aandacht voor hem gehad. De één wat goedmoediger dan de ander, de één openlijk, de ander wat links en onhandig terwijl een enkele keer er ook wel eens één zich van een felle uitbarsting bediende. In elk geval had hij goed kunnen merken dat hij de hele familie na aan het hart lag! Toen hij dan ook na verloop van tijd de gezelligheid weer thuis begon te zoeken, werd er uit het oude huisorgel gehaald wat er in zat! Het zingen van het groepje er omheen, wedijverde met dat van de engelen in de hemel, zo constateerden Mien en ik in een vertrouwelijk ogenblik. Ik boog me weer over de brief. "Nu zou ik zo graag willen," schreef Mien verder, "dat onze kerk ook wat meer leek op een groot gezin. Waar de broers en zusters elkaar als het moet, eens goed de Waarheid zeggen, maar nooit elkaar de nek toekeren. Zie je, wij bestrijden meestal de zondaar zelf, in plaats van de zonde die hij bedrijft. Het moest zo zijn, dat als een vreemde, de Boze dus, maar met een vinger naar één van ons wees, we met z'n allen bij God voor hem of haar in de bres zouden springen. Goed, het kerkelijk gezin is geen gewoon gezin en niet iedereen kan een oogje op iedereen houden. Zelfs de dominee niet en ook de ouderlingen kunnen niet overal tegelijk zijn. Maar mijn ideaal is, dat elke ouderling in zijn wijk de gezinnen zeg, vijf aan vijf op elkaar aanwijst om gezamelijk door dik en dun te gaan. Op die manier wordt niemand vergeten, als we er tenminste om denken ook de alleenstaanden erbij te trekken. Wordt bij een van allen de Boze gesignaleerd, dan is het tijd om naar de wapenen te grijpen. Ons arsenaal is groot genoeg en om te beginnen moeten de gebeden vermenigvuldigd worden. Houdt het aantal dienstplichtigen in het begin beperkt want zelfs onder de meest toegewijde soldaten vind je er die naar de vijand overlopen en de verleiding niet kunnen weerstaan om legergeheimen prijs te geven. En daar bereik je minder dan niets mee. Voor een Bijbelse richtlijn kunnen we bij Mattheus terecht in het achttiende hoofdstuk, vers vijftien tot zeventien. Maar laten we alsjeblieft de laatste regel pas lezen nadat we letterlijk alles en alles geprobeerd hebben!

In een gezin van gezonde, sterke mensen kan een ziekelijk bleekneusje zich diep ongelukkig voelen. Tussen de eikebomen der gerechtigheid kwijnt een schuchter jong boompje soms weg. Wij mogen dat eenvoudig niet tolereren. Onze Heiland was zo vaak met ontferming bewogen. Wij moeten Zijn beelddragers zijn. Toe, laten we dat Beeld niet altijd vertonen in zwart en wit. 't Wordt tijd dat we op de kleuren overgaan, de warme kleuren van het Priesterlijk gewaad."

"Amen," zei ik en borg de brief weer in de enveloppe.

Linda

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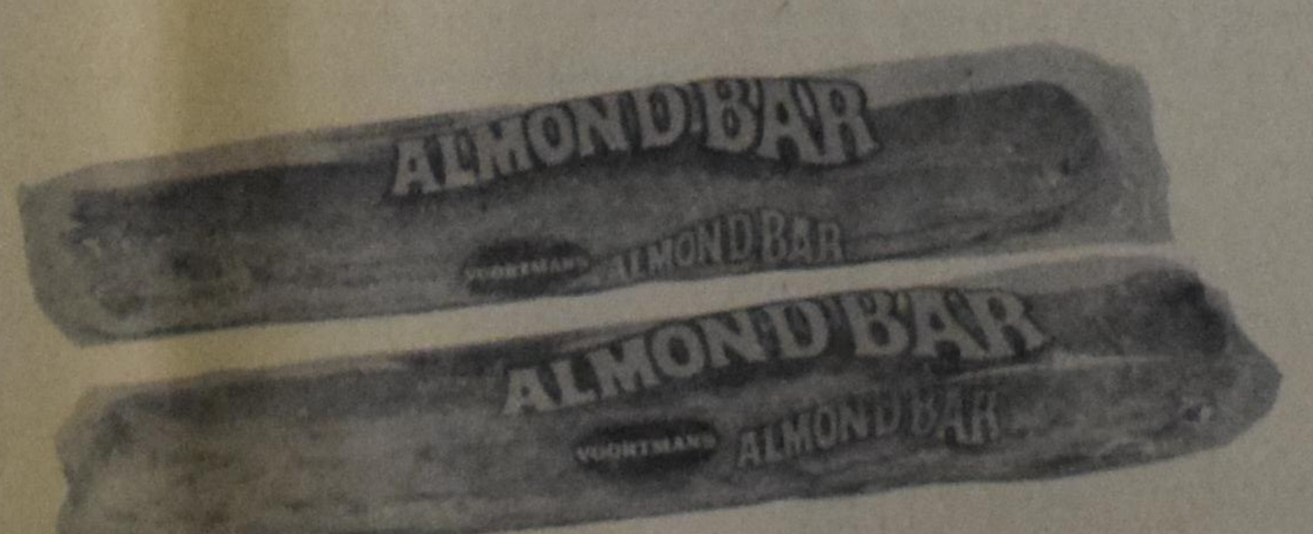

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

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In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

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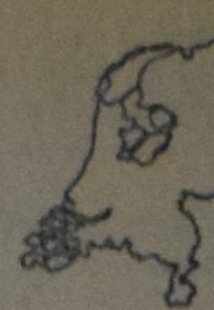
(Adv.)

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

Beelden van en uit NEDERLAND



* *

PROBLENEN THUIS EN BUITENSHUIS

Hoe nauw buurlanden met elkaar verbonden en van elkaars ontwikkeling afhankelijk zijn, bleek deze week, toen het nieuwe Duitse Kabinet besloot de mark te revalutderen met 8,5 procent. Nu de gulden niet in waarde stijgt zal de prijsstijging voor ons land in 1970 op 0.7 procent uitkomen.

Waarom ging de gulden, na de mark, object van speculatie, dan niet mee omhoog? Een revaludatie van 5 pct. zou reeds op langere termijn het prijspeil voor de consumptiegoederen met 2.5 pct. doen dalen. Toch wel een begeerlijke zaak. De minister van Financiën gebruikte ter rechtvaardiging van afwijzing een deftige zin: "Een Nederlandse revaludatie zou het fundamentele evenwicht van de conjuncturele situatie scheef hebben getrokken." Naast een overschot op de betalingsbalans van 300 miljoen aan het einde van het tweede kwartaal, waren er volgens de minister geen binnenlandse spanningen, die tot vermeerdering van de waarde van de gulden noopten. Ook zou het aantal werklozen enigermate stijgen. We moeten nu maar afwachten wat de gevolgen zijn bij de loononderhandelingen, daar de reële loonsverhoging tengevolge van de prijsstijging vermindert.

In nog een ander opzicht heeft het optreden van Willy Brandt als Bondskanselier voor Europa en ook Nederland effect. Hij zal zeker streven naar ontspanning tussen Oost en West, allereerst tussen West-Duitsland en het communistische Oost-Duitsland.

De Nederlandse buitenlandse politiek is ook op die ontspanning gericht en mee daarvoor waren minister-president De Jong en de minister van Buitenlandse Zaken Luns in Roemenië. Dat ook in diezelfde tijd prof. J. Zijlstra, president van de Nederlandse Bank, achter het ijzeren gordijn vertoefde (Hongarije en Roemenië) zou er op kunnen wijzen, dat ook nog andere zaken aan de orde kwamen.

Op hetzelfde moment was prins Bernhard bij president Tito van Zuid-Slavië op bezoek, uiteraard privé, zodat het Zuid-Oosten van Europa wel zeer in trek was.

De nieuwe Duitse Bondskanselier heeft in een interview met drie Amerikaanse journalisten getoond te weten wat hij zeggen en zwijgen moet. Het was een ideaal interview van beide kanten, waarbij de journalisten scherpe vragen stelden maar zeer beleefd optraden, wat in Nederland bij dergelijke gelegenheden maar al te veel ontbreekt.

De revaluatie van de mark had al directe ongunstige gevolgen voor de Europese landbouwpolitiek, maar door veel krammen en lijmen is de E.E.G. nog overeind gebleven. De "ijzeren" kanselier uit de Keizersperiode, vorst von Bismarck, vroeg op 17 maart 1890 ontslag, omdat de jonge keizer Wilhelm II, door hem de Koning van Pruisen genoemd, zelf wilde regeren. Deze fricties zullen zich tussen Bondskanselier en President Heinemann wel niet voordoen. De verhoudingen liggen anders.

De president van de Westduitse republiek heeft niet de status van b.v. de Amerikaanse of Franse president.

En de tijd van "allerdurchlauchtigster König und allergnädigster Herr und treu gehorsamster Diener" is gelukkig voorbij.

Maar ook al veranderen de tijden en de vormen, de problemen blijven en zelfs de Uitvoerende Europese Commissie dreigt met aftreden als de Europese ministerraad niet meer supra-nationalistisch gaat denken. Een Verenigd Europa is nog lang niet in 't zicht.

* * *

Minister Beernink was opnieuw in het nieuws. Terugkerend van vakantie had hij voor de Nederlands-Belgische grens te passeren een slof sigaretten gekocht en deze niet aangegeven. De douane rapporteerde en de minister betaalde een flinke boete. Hij, de sigarenroker, rookte dus een dure sigaret. Sommige bladen schroefden de zaak wat op en vonden dat een minister, die zo slecht de wet kende, moest aftreden. Maar de heer Beernink dacht er niet over, hij liet zich niet uit het "Torentje" (een soort koepel van het departement, zeer bekend uit de tijd van Dr. Kuyper) verdrijven.

Wel heeft hij bakzeil gehaald inzake zijn uitspraak over een harde lijn. Niet zo bedoeld, verklaarde de minister. Bij het debat over een voorontwerp van wet, regelende de organisatie van de politiekorpsen, had hij en de minister van Justitie ook de wind tegen. Wij kennen rijkspolitie, gemeentepolitie en marechaussée. De laatsten verrichten meer speciale diensten, maar rijks- en gemeentepolitie overlappen dikwijls elkaar.

De ministers wilden deze toestand continueren, de Kamer in grote meerderheid voelde daar niets voor. De heer Schakel, zelf burgemeester en lid van de A.R. fractie, kondigde een initiatief wetsontwerp aan als de ministers niet overstag gaan. Hij wil één nationaal politiekorps, regionaal verdeeld.

Een andere moeilijke opgave waar de minister mee zit is de gemeentelijke- en gewestelijke bestuursindeling. We kennen vele kleine gemeenten, sommige met enkele honderden inwoners. We kennen grote gemeenten, die de omliggende gemeenten domineren, b.v. Rotterdam en Amsterdam. Nu heeft men getracht door de instelling van gewestelijke bestuurslichamen als Rijnmond tot samenwerking to komen. Maar men stuit daarbij op een juiste afweging van de bevoegdheden en verhoudingen tussen provinciaal bestuur en de z.g. lagere bestuursorganen. Men spreekt er dan wel over tot meer decentralisatie te willen komen, maar in werkelijkheid is er van zelfbestuur geen sprake.

Bij dit alles spelen historische achtergronden en locale belangen een grote rol. De Anti-Revolutionairen waren vroeger tegenstanders van annexatie van suburbs door de grote steden. Dr. Jan Schouten vocht destijds als een leeuw tegen het inpalmen van Hillegersberg en Overschie door Rotterdam. Die tijd is voorbij. Men moet naar grotere bestuurseenheden. Maar hoe? Organen tussen provincie en gemeenten zijn zeker niet doelmatig. De liberaal Van Riel wil Nederland opdelen in vier provincies. Echt een zoon van de Franse Revolutie, zou wijlen prof. Fabius hebben geconstateerd.

De minister van Binnenlandse Zaken moet een oplossing zoeken. Hem zij wijsheid gegeven!

Gorkum's burgemeester is ook weer eens in opspraak. Elf raadsleden en drie wethouders namen ontslag. De aanleiding was dat een wethouder door de burgemeester op het matje was geroepen, aangezien deze onvoldoende prvé- en publieke belangen uit elkaar hield. Terecht trad de burgemeester op.

Maar Ridder van Rappard (Ridder is de laagste vorm van adel in Nederland) doet het dan op zijn wijze, hard-boiled. Met gevolg dat de grootste helft van de Raad wegliep. De burgemeester: "Ik dacht dat ik door mijn aanwezigheid er wel zorg voor draag dat Gorkum voortdurend in het nieuws blijft." Of hij gelijk heeft.

Armoede is niet langer een probleem in Nederland, zegt een economische analyse van de Amerikaanse First National City Bank, die ook in Amsterdam gevestigd is. De snelle groei van de Nederlandse economie kan voortduren, zegt deze Bank.

Niet alle delen van ons land profiteren daarvan, b.v. het Noorden voelt zich achtergesteld. Geruchten (Shell zegt de berichten zijn niets dan geruchten) over grote rijkdommen aan bepaalde zouten in West-Groningen en aardgas in Friesland, deden de harten sneller slaan. Vandaag is het een feit, dat de inkomens in het Noorden het laagst en de werkloosheid (zover daarvan nog gesproken kan worden) het grootst is.

Op 76-jarige leeftijd is overleden prof. dr. G. M. Verrijn Stuart, oud-voorzitter van de Sociaal-Economische Raad.

De Synode der Ger. Kerken heeft zich nogmaals uitgesproken voor de toelating van vrouwelijke predikanten. Beraad is nog nodig op de kerkordelijke positie, met onder meer de vraag, of een vrouwelijke predikant uit haar ambt moet worden ontheven als zij trouwt. Emeritus-hoogleraar Nauta heeft er dagwerk aan.

Lest best: prinses Beatrix en haar zoon Constantijn zijn in goede gezondheid huiswaarts gegaan.

Cn.

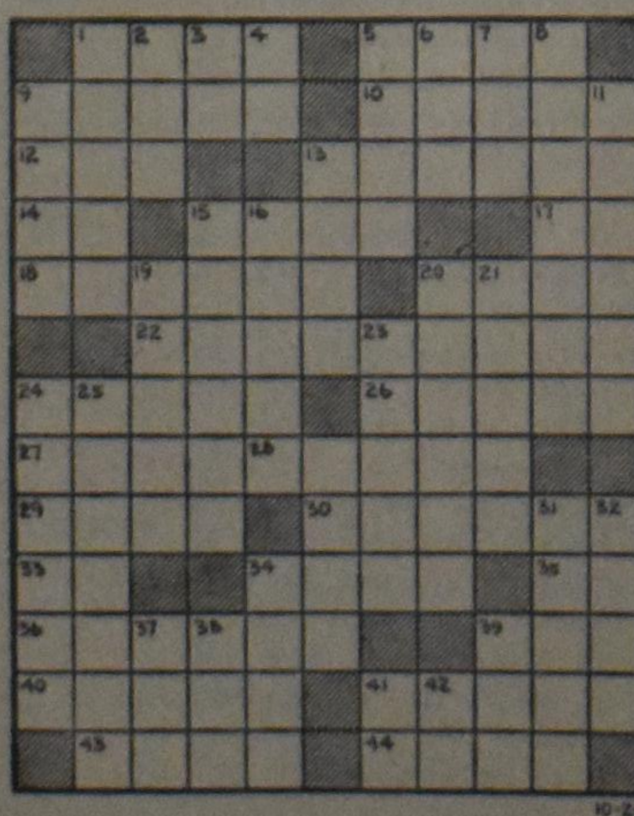
SQUASHBUCKLERS—Rocco Meile Sr. holds a 92-pounder, one of the monster zucchini squash he grew in Metheun, Mass., this summer. He got the seeds on a trip to Italy in 1968.

Zie de complete lijst van
PREMIEBOEKEN
voor het aanbrengen van nieuwe abonnees, op bladzijde 12 van dit nummer.

CROSSWORD PUZZLE

ACROSS
1. Close friend
5. Did the crawl
9. Selected
10. Ankle bone
12. Show biz term
13. Mom or Pop
14. U Thant's bailiwick (abbr.)
15. Dross
17. Separate: prefix
18. Stitcher
20. Breakfast food
22. Yearning
24. Angry
26. Victor Borge and others
27. Fur pieces
29. Custard desserts
30. Senior citizens
33. Like
34. Anthropoids
35. Pronoun
36. Spanish pianist
39. Polynesian drink
40. Carouse
41. Westminster, for instance
43. Price
44. U-——

DOWN
1. Red or Nationalist
2. Torrid
3. Pronoun
4. State (abbr.)
5. Male deer
6. —— and Peace
7. Porter, for one
8. Worldly
9. Fresh-water fish
11. Bites
13. Camp site
15. Says
16. Unaspirated consonants
19. Slate-like rock
20. Stamps
21. Wash lightly
23. Roman magistrate
24. Injure
25. Swagger
28. Visored cap
31. Headless bolt
32. Corset stiffener
34. Dexterous
37. Pulpy fruit
38. Soak flax
39. Sleeveless garment (Arab.)
41. Jewish month
42. Fellow (sl.)



10-20

SOLUTION to previous Crossword Puzzle

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THE MARRIAGE OF THE REFORMERS *)

I am asked to speak some words to you in commemoration of the Reformation which we hope to remember on the day after tomorrow, and your world-wise teacher who invited me to do so added, that some jokes concerning Luther and Calvin should be very much appreciated. Some jokes about the Reformers! — thinking about it I found this to be no small assignment, because these men were certainly no jokers, but very serious men, warriors of God, living in very grim and critical times and the words of the song of Luther:

Let goods and kindred go,
This mortal life also:
The body they may kill, —

these words were in keeping with the reality of those times.

I decided, however, to touch upon one of the most human sides of the Reformers, and to tell you something about their **marriages**; a human marriage is one of the most down-to-earth affairs of the world and yet — the marriages of Luther and Calvin were acts of spiritual courage and they belong to the essential elements of the great movement of the Reformation; I will try to make it clear to you.

Luther married when he was 41 years old and he became the father of 5 children; Calvin married when he was 31 years old and he got a little boy who died two weeks after his birth.

How did Luther find his wife and how did Calvin get his spouse?

It has been said by quite a number of R.C. biographers, that Luther left the monastery because he was tempted so much by his sexual desires, he could not control himself, he could not keep his vows, but nothing could be farther from the truth.

The Reformation started in 1517; but Luther married only 8 years later, in 1525, and then he wrote to a friend: "Suddenly, and while I was occupied with far other thoughts, the Lord has plunged me into marriage." And that happened, when only a year earlier, in 1524, he had written to another friend: "I shall never take a wife, as I feel at present. Not that I am insensible to my flesh or sex (for I am neither wood nor stone) but my mind is averse to marriage, because I daily expect the death of a heretic."

In a short time a complete change of mind, as is often the case with bachelors, and what occasioned this shift of opinion?

A rather romantic story is on the background of it.

In the year 1523 twelve nuns escaped from a convent in one of the R.C. provinces of Germany. They were influenced by one of the greatest influences of all time, by reading books, they had read some of the books of **Luther**. The name of one of these nuns was Catherine Von Bora, a girl of noble birth, but very poor; and she was 24 years old, 16 years younger than Luther. Luther himself was involved in that escape; one of his friends was a businessman who occasionally visited that convent, — and once upon a night in 1523 he hid the twelve girls between the herring-vessels of his big carriage, and they drove all the night through that dangerous country, and so they escaped, they arrived in all safety in Luther's city and they knocked at Luther's door; the bachelor Luther was surrounded by 12 girls.

What to do with all these ladies?

Luther found places for all of them with several families, and Catherine was received in the house of his friend **Lukas Cranach**, the famous painter.

But there came some suitors.

With one of them she almost married, but at the last moment he changed his mind; and the second time she herself did not like her partner, as a matter of fact she was more or less in love with Luther himself, and also Luther began to like her more and more; finally he took the decisive step and asked her to be his bride, in order, as he said, to please his father, to tease the pope and to vex the devil.

So he married her on the 13th of June 1525, and a year later he wrote to a friend: "Catharine, my dear rib, salutes you and thanks you for your letter. She is, thanks to God, gentle, obedient, compliant in all things, beyond my hopes. I would not exchange my poverty for the wealth of Croesus."

Much has been written about Luther's family-life, and it would carry me too far to speak about it; suffice it to say he was a very happy father who played and sang with his children; exactly in this family-life he becomes very dear to us as a simple man with a heart of gold.

— —

But now I will continue with speaking about Calvin, the father of the Reformed churches, and it was with him the same way as we have seen with Luther: initially, after having become a Reformer, he was so very busy with the thousand and one things he had to do, that he had not the slightest intention of being married. In that time he claimed that he could not be charged with having opposed Rome, as the Greeks did with the city of Troy, for the sake of a woman.

But his bachelor-life became very distressing, especially after he had been banished from Geneva and lived in Strassburg. He was again burdened with his pastoral and theological work, he received many guests, and he had a housekeeper with a violent temper who was constantly tempting his patience.

In that time, urged by his friends Farel and Bucer, he began to look for a wife, but he made some special conditions. Writing to Farel in 1539 he expressed himself this way: "I am not one of those insane lovers who, when once struck by the fine figure of a woman, embraces also all her faults. This only is the beauty which attracts me, if she is chaste, obedient, not very particular, economical, patient, and careful for my health."

This all sounds very prosaic, but with all this in mind the reformer has two times a date; both times it turned out to be a failure, because after all he did not like these ladies.

Then, rather unexpectedly, he married a widow with a Dutch name, Idelette Van Buren. Her late husband had been an Anabaptist who had been converted by Calvin to the Reformed faith; so he knew that family well, Idelette with her two children.

Calvin was very happy with her.

He called her: "The excellent companion of my life"; and: "The ever faithful assistant in my ministry."

They got a child, little James, who died 14 days after his birth, however.

When he was slandered as being a man who was afflicted by God with having no children, he answered: "God has given me a little son, and taken him away; but I have tens of thousands of children in the whole Christian world."

He lived very happy with his wife during nine years, and then she died.

— —

The marriages of these great reformers were not only very personal affairs, they were also a very essential part of the Reformation of the church.

What does the Reformation mean? — it means in very plain terms a return to the Word of God.

In that Word of God is written, in Tim. 4:1-3, that in later times some will depart from the faith by forbidding marriage, and it was since ages so that the R.C. church had forbidden marriage to its clergy, which had created very unhealthy and often very hypocritical situations. There were popes who had children, the famous Dutchman Erasmus was the son of a priest, and a bishop boasted that as a bishop he was celibate, as a baron of the empire he was the father of a numerous family.

I need not stress the fact that this so-called celibacy is still the source of many troubles in the R.C. church, and that many priests protest against it with an increasing louder voice.

Where did that celibacy come from?

It was a consequence of a fundamental distinction in the R.C. system of doctrine, the distinction between **nature and grace**; nature was deemed to be of a lower order, and the body of man and also marriage belonged to that lower order; grace was of a higher order, and to that order belonged the soul and celibacy was the consequence of it.

The Reformation protested against that distinction.

It did not oppose nature and grace, but **sin and grace.**

It claimed that **all** human nature, body and soul, was corrupted by sin; and that also **all human** nature, body and soul, was restored by grace; and it honored marriage as a good creation-order of God.

Therefore the marriages of Luther and Calvin were the proclamation of a new style of life, which has been expressed by the American church-historian Schaff in the following words:

"The model saint of the Roman church is the monk, separated from the enjoyments and duties of society, and anticipating the angelic life in heaven where men neither marry nor are given in marriage; the model saint of the Evangelical church is the free Christian and useful citizen, who shows his piety in the performance of social and domestic duties, and aims at the sanctification of the ordinances of nature. The former tries to conquer the world by running away from its temptations — though after all he cannot escape the flesh, the world and the devil in his own heart; the latter tries to conquer the world by converting it. The one abstains from the wedding feast; the other attends it, and changes the water into wine. The one flees from a woman as a tempter; the other takes her to his heart, and reflect in the marriage relation the holy union of Christ with His church. The one aims to secure chastity by abstinence; the other proves it within the family. The one renounces all earthly possessions; the other uses them for the good of his fellowmen. The one looks for happiness in heaven; the other is already happy on earth by making others happy. The daily duties and trials of domestic and social life are a better school of moral discipline than monkish celibacy and poverty. Female virtues and graces are necessary to supplement and round out the character of man.

These are the words of Schaff, and remembering the Reformation, we should be thankful that it meant also a renewal of one of the highest and best values God has given man, that of Christian marriage.

L.Pr.

*) Chapel speech given at the Hamilton District Christian High School.

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From the Mailbox

PENTECOSTALISM

Dear Sir,

I appreciate very much your publication of my letter on: "gemeentelijke activiteit". So far I received reaction from three people, one of them a Christian Reformed minister, and all of them agreeing with my first letter. There is no doubt that the Pentecostal message finds response with many of our church-members, and it is a pity that within our churches there is so little opportunity to discuss these things. In our church-papers, for instance, the ideas of the Pentecostal movement are hardly ever mentioned.

This lack of response encourages group-forming in the churches. (According to one of the people who wrote me, there are many such groups already in Ontario, which are attended by many Christian Reformed and Reformed people) and ultimately drives such people from our churches.

In this situation we are all losers. The church loses many of its best people and the contribution these people may make to church-life, and these people themselves may be driven to extremism and individualism.

That's why I believe you are doing both the Lord and the church a service when you give room in your paper to the opinions of readers with Pentecostal sympathies or experiences.

I am sure there are many people in our churches who may yet reject the Pentecostal message in its extreme form, but who are hungering and thirsting for a deeper knowledge of the Lord, for victory over sin and for more power and guidance in the Lord's service. This is exactly what the Pentecostal message, trimmed to its essence, is about.

Yours sincerely,

G. Henneveld,
753 Ontario Street,
Penticton, B.C.

THE WORLD AROUND US

BLACK STUDIES

While a great many demonstrations, riots, sit-ins and other disturbances on campus have had relatively little to do with what is actually taught in universities and colleges, one persistant demand has been for black study programs. The call has most often been raised by the black students themselves, although white liberals also have voiced favourable opinion on the subject. What are black studies and why should they become part of the curriculum of institutions of higher learning?

The latter question is most easily answered. Since blacks make up about 11 per cent of the population of the United States, and since they have a special history and development very different from any of the other inhabitants of the country, it seems no more than reasonable that courses should be given which explain this development. For the blacks such a study program is seen more for their own benefit than for the white liberal who may also take such a program in order to understand his fellow country men better. The argument the blacks use is that while he makes up eleven per cent of the population, he represents only four per cent of the undergraduate population across the country, and half of the black students are in all-black colleges. He thus feels numerically overpowered, and also academically threatened in a learning situation for which his high school training prepared him poorly. Now, if there would be a number of black study programs available, taught by black teachers, more black students would come to universities because they would be able to take courses in which they would feel more at ease.

Since the demand for black studies is only a few years old, and since so very few colleges have anything of this nature, the question of just what a black study program should entail is still very much in flux. One educator gave as a definition that this kind of program should, "portray the past and present characteristics, achievements, and problems of the black man in Africa, the New World, and particularly the United States — in a context that is relevant to the contemporary life-styles of the American black and to the learning and leadership needs of the American black community." Specific courses could deal with such topics as: The African Heritage, The Black and the New World, Contemporary Black Rhetoric, Sociology of the Ghetto, Urban Black Politics, etc.

The problem is that a large number of educators balk at this definition because it puts the black study program exclusively at the service of the black community. The blacks retort that they are so far behind that they need a special program that will first allow them to find themselves and understand their own problems before any attempt can be made to study the difficulties of integrating all the blacks into a white American society — if indeed this is a valid idea at all. Since this is a whole new field, the controversy will probably rage for years to come. This is especially so since most colleges are painfully unprepared to move into this new field. Yet, it should be something in which universities have taken a lead many years ago; instead they just trod the old reliable path and waited for the storm to break loose.

It now has. The American Council on Education reports that students on 140 campuses have requested black studies programs since January 1, 1969, and no doubt the number has grown since then. The department of Health, Education and Welfare reported a year ago that of the questionnaires sent out to all colleges and universities, of those who returned them, 1,600 enrolled 500 or more undergraduates; 322 of them had more than 75 black students, while 447 had more than 50. This indicates that the number of colleges and universities which now have sizeable black student bodies is rapidly growing. A decade or so ago the number of colleges that had large black studentbodies was very small; most black students went to all-black colleges then. According to the *New York Times*, admission statistics at eight Ivy League colleges show that the freshmen class of 1969-70 is nearly nine per cent black, an 89 per cent increase over last year. Similar increases are envisioned across the nation.

The students, then, will be on hand in ever-increasing numbers. But what about the staff and faculty? All institutions are struggling with a shortage of competant teachers who are able and willing to teach the new programs. Some of the bigger schools like Yale, Stanford and Columbia have been able to find competent men on their present faculties, or have wooed them away from other institutions. But other schools are not as fortunate — either because they do not have the money, or simply because there are not enough qualified men available in the United States. And this will continue to be the case for years to come.

The general concensus appears to be that one has to be black in order to teach black study programs. In order to teach the sociology of the ghetto it is not enough to have studied it, one must have lived in it, known at first hand what it feels like to be a black in the run-down part of a white city. They should also be men who are able to direct the black studies into useful channels. To have someone teach the approach of the Black Panthers, meaning that the program should be revolutionary in ideology, action-orientated, and open to white student participation only in very special circumstances — would hardly do any good. Instead of getting a more balanced view of society, the white and black side of the story, the blacks would segregate themselves as they are now accusing the whites of doing. ,

The cost of the new programs is not established yet because most places are still groping in the dark. San Jose State, however, has reportedly budgeted $100,000 for the first year, the University of Indiana proposed $200,000 a year, and a Yale professor suggests a very tentative $1.5 million over five years. These are not small sums by any means, and many institutions will have difficulty finding the necessary monies.

Yet, something has to be done and slowly but surely most educators are coming to this conclusion. It is not possible to pass over the history of 20 million people who form part of the American society, and who, because of their history and development, are different from the white American. This should be taught, firstly to the blacks, but also to the whites. Otherwise a full understanding of each other's positions will never be reached.

The same is true for Canada. How many universities (or high-schools for that matter) teach the history of the Indians or of the Eskimos? And even if it is taught, can a white man really explain how an Indian feels today, how he has reacted, inside himself, to the white man's justice and ways of life? Yet, how many native teachers do we have teaching such subjects in our universities? We often look to our neighbour in the south and shake our heads at the injustices that we think occur there. But our self-righteousness is hardly correct. We have just as many evils here, may they be on a smaller scale. It is time we start the equivolent of the black studies program in our own institutions for higher learning.

J. J. Bout

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HARRY EMERSON FOSDICK

1878 - 1969

"I did not have to believe anything simply because it was in the Bible. How stunning that conclusion was, it is not easy now for an educated mind to understand." (1)

Dr. Fosdick's death of a heart ailment in a Bronxville, N.Y. hospital marks an end of an era. He was the last of the central figures of the modernist-fundamentalist controversy of the 1920's. In the eyes of the fundamentalists Fosdick was the enfant terrible of liberalism.

1. The person Harry Emerson Fosdick.

Fosdick had quite a scholarly background. He studied at Colgate Divinity School, Union Theological Seminary and Columbia University. While he was studying he also served as pastor. During his studies he experienced for several months a nervous disorder and spent some time in a sanatorium. He said that it took him years to get over his nervous breakdown. The time spent at Union Theological Seminary, one of the leading liberal seminaries in the United States today, seemed to have been the most important in his life. The influences received there have made a very strong impression upon him. Fosdick's first pastorate was the First Baptist Church, Montclair, N.J. (1904-1915). His decision to serve the Baptist was certainly not based on his careful study of the Scripture. Rather, when he decided to enter the ministry, he said "I was through with orthodox dogma. I had not the faintest interest in any sect or denomination." (2)

Fosdick was engaged in many activities. In 1908, he received an M.A. in Sociology and Economics, and in the same year he was appointed by Union Theological Seminary as lecturer in Baptist Principles and Polity. In 1911, he became instructor in homeletics for which task he was well qualified. He was a great preacher with a wonderful style and an amazing command of the English language. He has been called the Minister of all America. Week by week for 20 years his voice on National Vespers was one of the most familiar in radio. In 1915, he became full-time Morris K. Jessup professor of Practical Theology, and in 1925 he received a Doctor of Divinity (D.D.) degree from the University of Glasgow, Scotland.

In 1919 in conjunction with his professorship he became stated preacher at the First Presbyterian Church, New York City. This was quite a switch but for him not very difficult. In 1925, he resigned and was invited to become minister at the Park Avenue Baptist Church. This invitation came from the well known John D. Rockefeller, Jr. Fosdick did not feel free to accept the invitation. However, with the financial help of Rockefeller the now famous Riverside Church was started. This church was interdenominational in membership but affiliated with the Northern Baptist Convention. Fosdick retired in 1946 but never withdrew completely from church activities. He has written many articles during his years of retirement, and many of these have found their way into the Readers' Digest. Actually throughout his ministry he has been very busy with his pen. One of his first books, The Meaning of Prayer, has sold more than a million copies and still is in wide use. His most devastating book was The Modern Use of the Bible. Through this work he managed to alienate many conservative factions of the Protestant church.

One of Fosdick's major interests has been the development of personal counselling in the churches with the help of psychiatry. His work On Being A Real Person is a product of this particular interest.

2. Fosdick's background.

"What present-day critics of liberalism often fail to see is its absolute necessity to multitudes of us who would not have been Christians at all unless we could thus have escaped the bondage of then reigning orthodoxy." (3)

Fosdick was very influential. Anyone who studies the theological controversies which took place both in the United States and Canada does well to get acquainted with Fosdick's writings and sermons. What influenced him? Fosdick was certainly a man of great learning. He listened to many different opinions. Yet, he never seriously studied the orthodox position. He rejected orthodoxy without giving it a fair hearing. This is rather strange for a man who claimed to be so tolerant and enlightened. For Fosdick the only tenable interpretation was the liberal one. "We could be Christians without being deaf, dumb and blind in the face of modern knowledge. All truth, we said, is God's truth, and Christian theology can take it in, rejoice in it, and incorporate it into the understanding of the gospel." (4) Fosdick's thinking has been shaped by Julius Wellhausen, William N. Clarke (Colgate Seminary Professor), Schleiermacher, Ritschl, Walter Rauschenbush, John Fiske and Rufus Jones. It will suffice to say that all these men stand outside the pale and orthodox Christianity. They have left their mark on liberal thinking. However, I will deal briefly with John Fiske and Rufus Jones as they have been unique in their influence upon Fosdick's thinking.

a. John Fiske, 1842-1901.

John Fiske was a lecturer in philosophy at Harvard University. He popularized the evolutionist philosophy for the American public. He even made the findings of Darwin respectable to the clergy. For Fiske, H. Spencer's ideas were the "gospel of good cheer." (5) According to him God could be said to have been the cause of everything, but the explanation of Nothing. (6) Fiske maintained that the church's real difficulty with Darwinism did not lay in any attack on the dignity of man or on the Biblical cosmology, but in the destruction of a natural theology built upon the harmony and the design of the world. (7)

b. Rufus Jones, 1863-1948.

This American Quaker was probably the most influential upon Fosdick. Fosdick makes a reference to this in his autobiography The Living of These Days (p. 110) and it is obvious in his work **Rufus Jones Speaks to Our Time.** Rufus Jones was a professor in philosophy at Haverford and a minister of the Society of Friends. He expressed in his writing a glowing optimism and a deepseated belief in the essential goodness of his fellowman. He followed the tradition of Absolute Hegelianism. He became the leading historian of mysticism. He pointed his fellowman to an inward religion which transcends all boundaries and creeds and tests its authenticity by the life it produces. He drew attention to the untapped resources which are present in the souls of men, to teach them that they are more than they know." (8)

3. The Modernist-Fundamentalist Controversy.

"They call me a heretic..." Well, I am a heretic if conventional orthodoxy is the standard. I should be ashamed to live in this generation and not be a heretic." (9)

The word fundamentalism can create confusion and, therefore, I want to stress that in the context of this article the word fundamentalism is identified with conservatism. A fundamentalist is thus a Christian who holds to the orthodox Protestant position.

Fosdick thought of himself as a liberal - interdenominationalist. ". . . our denominational peculiarities for the most part are caused by historic reasons only, have no contemporary excuse for existence, have no contribution to make to righteousness." (10) According to him, there are three ways a liberal can be recognized. First, through the depth of his spiritual life. Second, in liberalism there is an emphasis on positive convictions rather than on negative denials. Third, a liberal is in sacrificial earnest about the establishing of God's will on earth. (11) As all liberals, Fosdick felt that he was a very tolerant Christian gentleman. Intolerance has no place in the church; it is a sign of weakness. Of course, the fundamentalists could only see one point of view and that was their own. He said that fundamentalists tear Christianity apart, but modernism saves it. (12)

Fosdick believed that the liberals should not withdraw from the church. He influenced with his belief many fellow liberals and caused grief to many orthodox Christians. As usual, the liberals had no idea of driving the fundamentalists out of the church. They could stay until they saw the light as they considered the liberal movement to be a second Reformation.

"All the vital reformations in the Christian church have had one common element: the religion of Jesus had pushed its way up through the obscurities and formalities of an accumulated religion concerning him and has taken once more the center of the scene." (13)

The left-wing liberal felt that honesty demanded that Fosdick should leave the evangelical denomination. Of course, the "reformer" Fosdick rejected this idea. "We, (unlike the radical liberals), - - - , were determined not to surrender to the fundamentalists the control of the great historic denominations . . . For all the liberals to desert them, leaving their long-accumulated prestige, their powerful influence and their multitudes of devoted Christian people in the hands of fundamentalist leadership, seemed to us an unthinkable surrender and intolerable tragedy to the Christian cause." (14) Fosdick earnestly believed basic orthodox theology to be outmoded and outdated. The slow process of education was bound to put an end to such orthodox thinking; meanwhile, the liberals should patiently wait, claiming their liberty, and abiding their time. "For the liberals to have deserted the old lined denominations and to have surrendered them to reactionary leadership would have been a recreant and craven policy, with tragic consequences." (15) It is no wonder that, to use his own words, "by the selection of the reactionaries I have been made for the time being a symbol of liberalism." (16)

4. Fosdick's Development of Thought.

"Liberalism cannot remain as it was fifty years ago; neo-orthodoxy cannot remain as it is today; there will be a synthesis." (17) Fosdick was not an original thinker. He always borrowed ideas from others and leaned heavily on his mentors. His uniqueness and importance lie in the fact that he popularized liberalism.

Fosdick claimed that his basic position had changed in the course of the years. In the beginning of this century, he was quite optimistic. Man would move upward and forward. The future was bright and glorious. He was the typical modernist. The important sermon "Shall the Fundamentalists Win?" clearly depicts his opposition to fundamentalism. However, in the 1930's Fosdick accused modernists to be exclusively preoccupied with intellectualism. Modernism had been dangerously sentimental. His belief was "We have adapted and adjusted and accommodated and conceded long enough." (18) Though he believed that modernism needed to readjust itself, it still had fulfilled its role in the history of the church. Regarding this he said in his famous sermon "The Church Must Go Beyond Modernism", "We have already largely won the battle we started out to win; we have adjusted the Christian faith to the best intelligence of our day and have won the strongest minds and the best abilities of the churches to our side. Fundamentalism is still with us but mostly in the backwaters. The future of the churches, if we will have it so, is in the hands of modernism." (19) About fifteen years ago, Fosdick felt again the need for a change. The liberals due to their constant adaptation and accommodation had left their independent stand-point. In the beginning of the century the modernist exalted reason, but this could no longer be done. (20)

(Continued on page 10)

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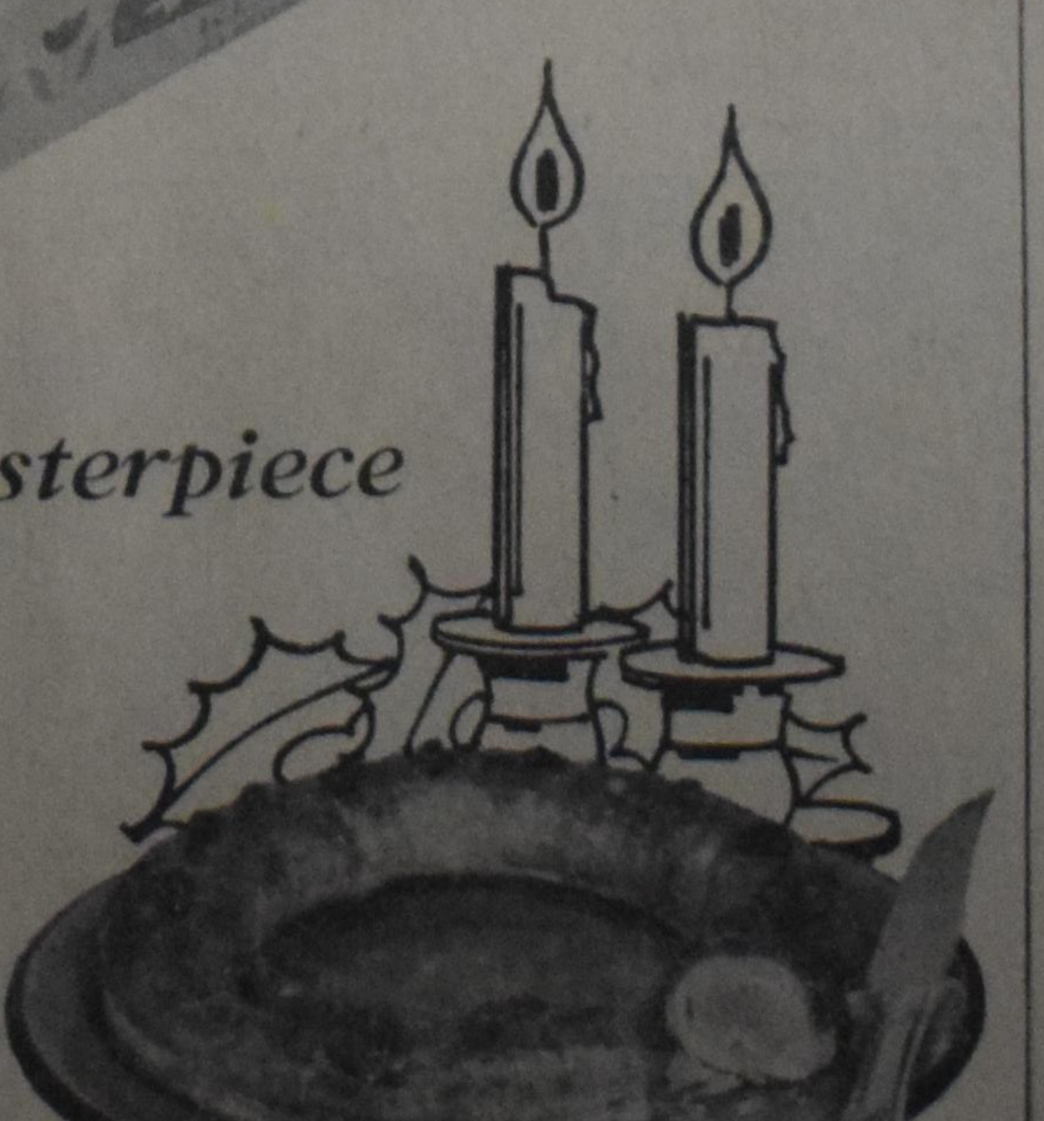

Hollandia

MADE IN CANADA

HARRY EMERSON FOSDICK

(Continued from page 3)

He advocated a change in liberalism. However, in reality, he never moved from his original liberal position. Until the end, he was still optimistic, sentimental and humanistic.

5. **Criticism.**

"Religion is devoted and loyal to the best that reason and insight can discover. The liberal understands what loyalty to the best means as the authoritarian never can." (21)

Theological strife seems to be very much a part of our modern society. Unrest and strife in the churches started in full swing in the beginning of our century. In the 1920's, the "Gereformeerden" in the Netherlands, the Presbyterian Church in the U.S.A. and the American and Canadian Baptists were faced with difficulties regarding some basic interpretations of Scripture centered around the first chapters of the Bible and the book of Jonah. The Christian Reformed Church did not have ecclesiastical peace either. In 1920, the first complaint against Prof. Dr. R. Janssen was lodged. This particular controversy dealt with the alleged tendencies in the teachings of the professor. In that era of dissension Fosdick was at the height of his career and he influenced many liberals.

Were the fundamentalists justified in opposing Fosdick? Can the liberal and the fundamentalist fellowship in the same church? It is my contention that there is no room for liberalism within the church. Liberalism and orthodoxy are two opposing trends of thought. The basic authority for the liberal is the sovereignty of autonomous reason. Reason is the judge of God's revelation. The Bible is dissected by man. If the liberal finds something in the Scripture which is not reasonable, he rejects it. Liberalism by its very nature must accommodate and adapt constantly. (22)

Fosdick's "philosophy" shows clearly that liberalism has for its "authority" subjective autonomous reason. His view can be best summed up with his own words, "The marvel is that the idea of authority, which is one of the historic curses of religion should be regarded by so many as one of the vital necessities of the faith. The fact is that religion by its very nature is one of the realms to which external authority is least applicable . . ." (23) Our modern mind in its scientific attitude toward the Bible, as toward everything else, is largely botanical. We want to see the facts stripped bare and subjected to merciless analysis." (24)

Orthodoxy takes its stand on the authority of the Word of God. Today's modernism is not Christianity. J. Gresham Machen proved that irrefutably in his work "Christianity and Liberalism."

Liberalism is the product of the medieval nature and grace scheme. Nature triumphed over grace. Reason set aside revelation.

The liberal Fosdick tried to have fellowship with a God who was the product of his own intellect. His Christ was not the Christ of the Scriptures. His Christianity was a humanism influenced by Christian principles.

Rev. Johan D. Tangelder.

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Ontario Government makes precedent-setting move

Civil Servants' Freedom to Work Protected!

On Friday, October 17, at 10:30 a.m. the Members of the Legislative Assembly of Ontario met at Queen's Park. Prayers were said. A few routine matters were swiftly dealt with. A bill entitled, *An Act to amend The Schools Administration Act*, was read to the assembled company. And then, the Honourable Robert Stanley Welch, Provincial Secretary, took the floor. What he had to say proved tremendously significant.

The brief, four-page statement which he read aloud revealed several very important decisions which the Government had already made, supposedly in accordance with the recommendations drafted by His Honour Judge Little, after his comprehensive two-year study of collective bargaining in the Civil Service of Ontario. Welch revealed to house-members that, under **The Public Service Act**, the equivalent (for civil servants) of **The Labour Relations Act**, the Government has the right to make "regulations" regarding many employment matters including "any matter necessary or advisable to carry out effectively, the intent and purpose of this Act." Thus, it happens, that Ontario Regulation 403/69 was enacted.

In effect, the regulation requires all government employees, hired on or after October 26, 1969, to pay, as a condition of employment, $1.20 every other week to the Civil Service Association of Ontario (CSAO). Employees who do not belong to CSAO as of October 26 are not affected by the compulsory dues check-off. However, each employee who is a CSAO member or who becomes a member on or after that date, must continue to pay CSAO membership dues. From the point of view of the Committee for Justice and Liberty, sub-section (4) is extremely important. It clearly **states that any new employee who objects "on the basis of religious or moral convictions" to supporting CSAO, has the right to have the $1.20 fortnightly payroll deduction sent to the registered charity of his choice.**

If anything, this is a small but good legislative step forward!

In his statement, the Provincial Secretary listed some of the more important recommendations in the Little Report. Mr. Welch said that the Government will soon introduce legislation permitting unions other than CSAO (until now, the only authorized bargaining agent) to organize civil servants. This will ensure that employees have every opportunity "to exercise the democratic principle of freedom of choice as to bargaining representation . . . ."

Does this statement indicate that the Ontario Government is finally advocating true freedom of choice? Apparently not yet. There is an underlying note of brittle irony which mocks the meaning of those words.

CSAO is not "protected" by the new-found security of a combination union-shop compulsory dues check-off. Regulation 403/69, for all practical purposes, virtually ensures that CSAO will continue to be the civil servants' bargaining agent.

Any labour organization wishing to represent any group of civil servants will have to oust the CSAO. It must gain a majority of support in the 44,000-man bargaining unit. If the present 44,000-member bargaining unit is maintained, it will be difficult — if not impossible — for any union to organize the majority of employees who are scattered across the province. Thus, the majority will, once again, dictate to the minority which trade union will represent all civil servants. There is no real freedom of choice in such a situation. The justification for such a set-up, the Provincial Secretary says, is to be found in the recommendations of Judge Little, who believed that "the public interest is best served if the public services is not fragmented by the introduction of new units which would give rise to multiple bargaining."

When Mr. Welch had finished reading his statement, there was an attempt at discussion under the guise of "clarification." Mr. Vernon Singer, Liberal MPP for Downsview, said: "As I was listening, it would seem to me that he is extending to a pretty great extent the power to govern by regulation when he has not got the necessary authority in the statues. I have some more than passing doubt about the validity of those regulations he talked about and I just wonder why he did not take the precaution of bringing before the House appropriate legislation at this time?"

In a few words, Mr. Welch affirmed their legality under **The Public Service Act.**

Another speaker, Mr. James Renwick, NDP MPP for Riverdale, was disturbed about the total lack of public debate in the assembly. Both he and Mr. Clifford Pilkey, NDP MPP for Oshawa, were worried about the section of the Regulation "establishing criteria for determining appropriate exclusions from the Public Service bargaining unit."

Mr. Welch merely stated that there was "no need for new legislation to support these regulations." The Speaker then made it clear that there would be no debate on the Minister's statement as this time.

The Canadian Union of Public Employees (CUPE) is up in arms! Mark Zwelling, reporting in the Toronto **Telegram** of October 22, says that "on the surface, the Cabinet's decision to make CSAO a union shop seems an effort to head off CUPE."

Wallace Higgins, President of CUPE's Local #79, which bargains for 4,500 Metro and Toronto clerical and administrative workers, 500 of which are about to be reclassified as provincial civil servants, is reported to have threatened, "The Province is inviting a revolution if it intends to consider municipal employees transferring to the Province as 'new employees'." He added, "No way are these people going to be forced to lose their union and then forced to join the CSAO."

That's a strange way for CUPE to talk! Recent history has shown that CUPE is the very epitome of intolerance. People who object to supporting CUPE, "on the basis of religious or moral convictions," are either pressured into signing against their will — or are fired. Compared to CUPE's practice, Ontario Regulation 403/69 is a much better policy. At least, the Ontario Government acknowledges that the individual is responsible. It grants a man at least the freedom to choose whether his money will go to the CSAO or to a charity. CUPE-supporting civil servants should be thankful for the Government's display of tolerance. They can take comfort in the fact that, should they disagree with CSAO on "moral" grounds, they have the opportunity to state their disagreement vocally and to have their payroll deductions sent to charity. We hope that they and CUPE will appreciate this!

While we commend the Government for granting to dissenting civil servants at least the right to pay to charity, we regret that these employees may not stipulate that their dues go to the trade union of their choice. Of course, we are not advocating that the Government break up the structure of the civil service and allow a multiplicity of trade unions to act **separately** on behalf of all kinds of little civil service groups who prefer a certain organization or wish to form new ones. Such fragmentation would be totally unwarranted. We feel, however, that the present set-up allows **one union** to have to have too much power. As an alternative, we advocate multi-union bargaining — a set-up which would allow differently motivated trade unions, which enjoy a certain minimum percentage of support, **jointly** to represent all employees involved. This cooperative arrangement would enable not just the majority but **all** employers "to exercise freedom of choice in the selection of their bargaining agent." Consequently, the civil service would not be subjected to divisive raiding campaigns and inter-union warfare. What is equally important: the basic rights of the Government's own employees would be respected in a way that would serve as a positive example to the so-called "private sector," where monopoly and closed-shop practices are rampant.

The CJL Foundation and the CLAC are not alone in advocating this more imaginative, just relationship. In this connection, Mr. Welch and his colleagues would be well advised to consult the exhaustive, 670-page study on labour-management relations in the Canadian construction industry, edited by H. Carl Goldenberg and John H. G. Crispo — two highly respected experts who have repeatedly emphasized the distinct advantages of "multi-trade" **and** "multiple-party negotiations." The Cabinet would also profit from studying the comprehensive Report of the Task Force on Labour Relations entitled, **Canadian Industrial Relations**, in which Chairman Dean H. D. Woods and his prestigious colleagues, Dean A. W. R. Carrothers, Prof. J. H. G. Crispo, and Abbé Gérard Dion, unhesitatingly recommend the creation of "multi-union units" should such a bargaining unit facilities more harmonious employer-union relations.

The October 22 issue of the **Telegram** reports: "Privately, many labour spokesmen say they are elated over what appears to be the Government's acceptance of union security." For some reason, these spokesmen, as well as the many newspapers which neglected the report the so-called charity clause, have paid no attention to sub-section (4). In our opinion, the enactment of this provision may be the beginning of a genuine breakthrough for the cause of justice and liberty for **all**! We are tremendously pleased with the Government's apparent recognition of the fact that people might have "religious or moral" reasons for not supporting a union. We are thankful that the Government is prepared to be tolerant of this fact. We hope that the Government will soon extend the civil servants' legal privileges to the thousands of workers who are currently "captive supporters" of secular unions with whose social and political views they disagree. We intend to continue working towards the eventual elimination of compulsory unionism until the civil freedoms of association and religion guaranteed by **The Canadian Bill of Rights** become — more than just so many words — reality! We urge you to continue working with us towards this goal, so that, one day, there will be no need for a Committee for Justice and Liberty.

Story of an angel

The One on the white throne, Who dwells up above,
Who created all things, and upholds them by love,
Sent me on a mission; and through lightyears of space,
I travelled to earth, with it's pure, sapphire face.

But as I came closer, I was filled with despair!
Where was Eden's glad song, which once rang through the air?
Was Paradise lost? So much darkness I found,
There was suffering, and grief, and sin all around.

I learned about wars, where one man kills the other,
And black and white cried: "You can't be my brother!"
I saw the distress of many deserted ill,
Who were no longer needed; could this be God's will?

A prisoner's rebellion, a lone widow's "Why?"
A home filled with hatred, a hungry child's cry.
Was this planet doomed? Was evil victorious?

— — — — — — — —

But then I perceived a vision most glorious.

For through time and eternity my eyes saw the Word,
And the Word became flesh, and a faint cry was heard.
And all hearts who heard that Child's cry on the earth,
Wiped off then their tears, and rejoiced in its birth.

For the cradle, the cross, and the Spirit, a dove,
Are the symbols of God's never-ending love.
Then I heard a new song; 't was the song of the Lamb,
And my voice joined the chorus: "Hallelujah, Amen"!

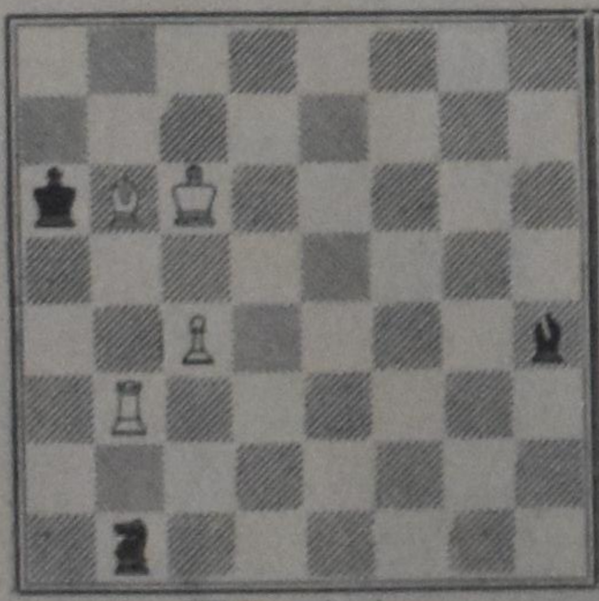
B. Hosmar

Let's Play Chess

Editor Mr. C. HESS

SECOND SERIES OF PROBLEMS IN NOVEMBER

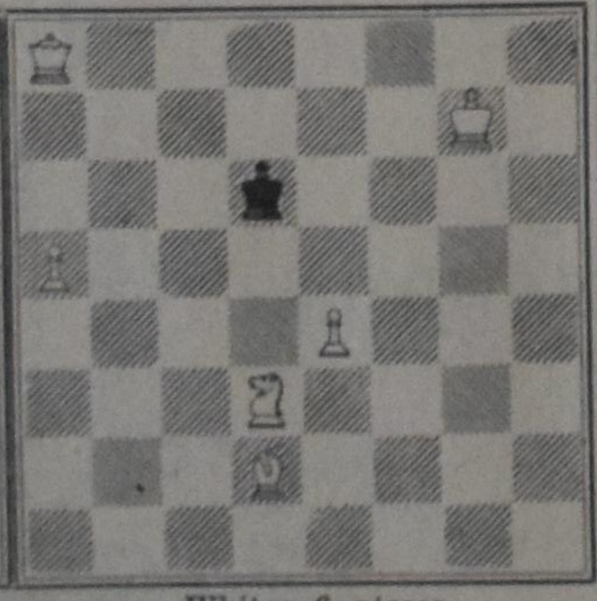
No. 374
Author: M. Schneider,
Germany, 1935
Black: 3 pieces



White: 4 pieces

White to play and mate in three moves. 3 points

No. 375
Author: P. Layer,
Canada, 1969
First Publication
Black: 1 piece



White: 6 pieces

White to play and mate in two moves. 2 points

Notes

1. The second series this month present a kind of mini-chess. In some cases miniatures cause terrible headaches. I wonder what my solvers will say this time.
2. In the case of the three-mover the black Knight and Bishop make life rather hard for white. You really need a good portion of inventiveness. The full solution should be put on paper.
3. Gradually we get used to our only provider of originals. His products often cost our people points, But what about this time? Shall we unanimously beat him? I must say, you have a big chance.
4. Deadline: December 20 (postmarked). People outside of Ontario have 5 days more.

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100% TOBACCO

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Notifications of death $5.00

"For Sale" and "Want" advertisements up to 30 words $4.00. Every word more 15¢.

For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

The Lord of life has graciously enriched our family with the birth of our daughter

CHRISTINA WENDY

A sister for Judy.

Born October 20, 1969.

Charles & Stella DeVries.

R.R. # 3, Belleville, Ontario.

Thankful to the Lord, the Creator of Life, we are happy to announce the birth of our daughter

DEBORAH LYNN

A sister for
Raymond and Tommy.

Jan & Jo-Anne Versteeg.

26 Erie St.,
St. Thomas, Ont.

October 28, 1969.

Met dank aan God delen wij U mede dat ons gezin werd verrijkt met de geboorte van een welgeschapen zoon en broer, die wij

ROBERT - HILARY

noemden.

October 29, 1969.

Hilbrand Engelage.
Matty Engelage-Katerberg.
Fred - Jacqueline & Elly.

Brooklin, Ont.
111 Winchester Rd.,

Zo de Here will hopen onze lieve ouders en grootouders

ALBERT HOLTVLUWER
en
GEESJE HOLTVLUWER—WATERINK

op 21 november 1969 de dag te herdenken dat zijn 50 jaar geleden in het huwelijk zijn verbonden.

Dat de trouw God des verbonds hen verder Zijn zegen wil schenken is de wens van hun dankbare kinderen en kleinkinderen.

Ommen, Ned.:
Albert en Henny Holtvluwer.
Henny en Gerrit Horsman.
Smithers, B.C.:
Jan en Silvia Holtvluwer.
Hardenberg, Ned.:
Janna en Herman Ten Kate.
Hooghalen, Ned.:
Alie en Piet vanderHeide.
Ottawa, Ont.:
Henk en Susan Holtvluwer.
Hardenberg, Ned.:
Gees en Freek Spoelman.
Dienie Holtvluwer.
En 29 kleinkinderen.

Rheezerveen 094,
Hardenberg, Ov., Nederland.

The Lord willing, on November 20th, 1969 we hope to celebrate the 45th wedding anniversary of our dear parents & grandparents

ALBERT KUIPERS
and
REINA KUIPERS—KUIPER

May God bless them, is the wish of their children & grandchildren.

John & Nell Kuipers, Port-Perry.
Diny & Gerardus Kuitert, Odessa.
Henk & Annie Kuipers, Langley, B.C.
Jack Kuipers, Wellington.
Geert & Ann Kuipers, Bloomfield.
and 26 grandchildren.

On October 26, 1969 we celebrated with our parents and grandparents

DICK and HELEN SENNEKER
(nee KOSTER)

their 40th wedding anniversary.

That the Lord may bless them for each other and for us is the wish of their thankful children and grandchildren.

Jenny & Ralph Dewolde, Richmond, B.C.
George & Jean Senneker, Vauxhall, Alta.
Ben & Henny Senneker, Vauxhall, Ont.
John & Ann Senneker, Vauxhall, Ont.
Jan & Ruth Senneker, Elsberry, Mis., U.S.A.
Henry & Sharon Senneker, Lethbridge, Alta.
Audrey & Lou Keegstra, Lethbridge, Alta.
and 14 grandchildren.

Vauxhall, Alberta.

1934 — 1969

On November 8, 1969, our dear parents

STOFFER P. VEENSTRA
and
GRIET VEENSTRA—TEL

celebrated their 35th wedding anniversary.

That the Lord may bless them for each other and for us in the years to come, is the wish of their thankful children.

Psalm 134.

Smithers, B.C.:
Fettje and Andrew Viersen.
John and Sara Veenstra.
Henny and Dick Groot.
Abbotsford, B.C.:
Linda and Evert Vroon.
Langley, B.C.:
Willy and Ted Vander Hoek.
Smithers, B.C.:
Ted and Joanne Veenstra.
Jenny and Eric Sorensen (engaged).
George Veenstra.
and 19 grandchildren.

Box 252,
Smithers, B.C.

We wish to express our sincere thanks to our relatives and friends for their cards and gifts and for making our 40th wedding anniversary an unforgettable day for us.

Mr. and Mrs. K. DOORNBOS.

182 Foster Ave.
Belleville, Ont.

We like to thank all those who remembered our fortieth wedding anniversary. We were overwhelmed with the many cards and flowers received and the people who came to congratulate us. We very much appreciated your interest in our joy.

Mr. and Mrs. KOOB DROST.

R.R. 4, Goderich, Ont.

On October 23, 1969, after an illness of 6 months, the Lord called to rest our dear son and brother

MARTIN ZEVENBERGEN,

in his 26th year.

Survived by his wife and children,

Edy Zevenbergen—Smith,
Patty & Marty.
R.R. # 1,
Hepworth, Ont.

His parents, brothers & sisters,

Mr. & Mrs. Jacob Zevenbergen,
R.R. # 1,
Hepworth, Ont.
Maartje & John Wolters.
Coby & Bill Heyns.
John & Jenny Zevenbergen.
Arie & Alice Zevenbergen.
Audrey & John Neerhof.
Len & Diana Zevenbergen.
Jane & Paul Lenahan.
Gerda & Vida Zevenbergen.

Rev. 21:1-5.

Plotseling heeft de Here op 31 oktober 1969 tot Zich in Zijn heerlijkheid geroepen onze lieve man, vader, en grootvader

JAN FOKKENS,

op de leeftijd van 66 jaar.

Zij leven was Christus, zijn sterven gewin.

Jantje Fokkens—Majoor.
Jaan en Jannie Fokkens.
Bob en Elly Fokkens.
en kleinkinderen.

19 McIntyre Crescent,
Georgetown, Ont

De Vrouwenvereniging "Principia Amo" van de Christian Reformed Church van Georgetown, betuigt haar diep leedwezen met het plotseling overlijden van

Mr. J. FOKKENS,

de geliefde man van één harer vroegere trouwe leden.

Sterke de Here de familie in dit verlies.

Georgetown, Ont.,

October 21, 1969.

On Friday, October 31, 1969, our Heavenly Father, in His infinite wisdom, suddenly took home our dearly beloved daughter and sister

RUTH MARY BAKER,
nee BYLSMA,

at the age of 21 years.

Dad and Mom Bylsma, Clinton, Ont.
John and Agnes Bylsma, Kingston, Ont.
Bob and Carole Anne Bylsma, Kincardine, Ont.
Mae and Paul Wigboldus, Strathroy, Ont.
Betty and Co Zondag, Clinton, Ont.
Tim, Doug, & Jenny, at home.
Diane and Bruce Lobb, London, Ont.
Beryl and Henry Gelling, Clinton, Ont.
Rita Lecuyer, London, Ont.

"For with thee is the fountain of life: in thy light shall we see light."
Psalm 36:9

In His gracious wisdom our Lord has taken from us on Sunday afternoon, October 26th, 1969, after a lengthy illness, our beloved wife, mother, daughter and sister

Mrs. HENRY PERSOHN
(nee Nellie Vermeulen),

at the age of 35 years.

The Lord gave, The Lord hath taken away; Blessed be the name of the Lord.
Job 1:21B

Henry Persohn, Albert and Barbara.
Parents: Mr. and Mrs. John Vermeulen, Harriston, Ont.
Sister Tena and Ed VanGeest, Listowel, Ont.

King Street,
Harriston, Ont.

The Canadian Christian School of Jarvis, Ont., with 8 single grades, needs an experienced

GRADE SEVEN TEACHER

as per January 1st, 1970.

Rural, yet very close to larger towns, University city. Please send your application with full particulars to Mr. J. Kramer, R.R. 1, Jarvis, Ont. Tel.: (519) 587-4367.

Gevraagd:

EEN HUISHOUDSTER

bij een farmer met twee kinderen van 16 en 11 jaar oud. Brieven onder nr. 2216, Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Weduwnaar, 78, gezond maar eenzaam, vraagt een

VRIENDELIJKE VROUW

om gezellig samen te wonen. Indien nodig, hulp voor 't werk beschikbaar. Adres Sipke Bakker Sr., Lower-Wingham, Ont.

---

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Young lady wants

FURNISHED APARTMENT

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Groot dubbel stenen huis in Jarvis, Ont.

4 grote kamers beneden met een badkamer, 4 kamers boven met badkamer. Het kan verhuurd worden. Nieuwe plumbing door het gehele huis. Garage. Mooie grote tuin. $26,000 vraagprijs, $7,500 down.

Jack Bylsma

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TURKEY BROILERS, 24,000 sq. feet automatic — 41 acres, $64,500 — $20,000 down — No house.

41,000 TURKEY BROILERS automatic, good house and buildings — $179,000, large down payment required.

25,000 CHICKEN BROILERS, good barns, small house, 58 acres, $25,000 down. Extra barn holds 8,000 on borrowed Quota, profit approx. $30,000 per year.

11,000 CAGE LAYERS — good home and barns, 10 acres land.

5,500 CAGE LAYERS, good barn, large house in good repair, profit last year $17,000. Has egg route. This is a good business to be your own boss.

98 ACRE DAIRY FARM — fully equipped, excellent home, good barn, $125,000, good future potential.

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Fruit Farm

81 Acres of sandy soil, Fonthill Area, 43 acres planted to grapes, balance in pears, complete line of equipment. Has extra large 2-storey home in spotless condition. This is a well-kept farm with a good income. Asking $125,000. Substantial down payment required.

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A KNIGHT OUT—A motorist stares in amazement at a medieval knight in shining armor strolling along a street in Belleville, Ill. The knight carrying a two-handed broadsword is a newspaperman, Bill Thompson, who just wanted to find out how it feels to walk around in 38 pounds of armor. The owner of the suit, Fred Powell of Belleville, purchased it recently in Chicago for $1,800.

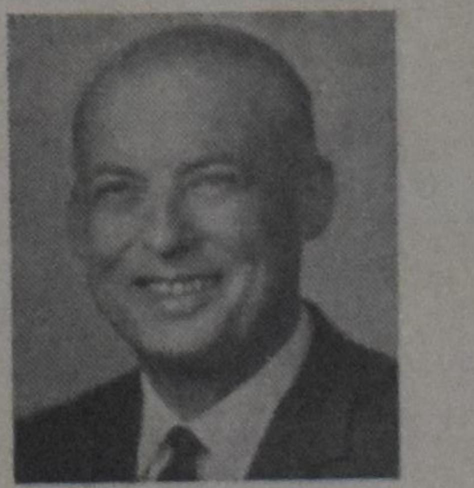
PATRICIA YOUNG SAYS . . .

Is there a parent alive today who hasn't been bugged by kids who whine: "We've got nothing to do!" Seems there are no funnies on TV, the kid down the street is sick and the cat has sought sanctuary on a neighbour's roof. That's when I shake the suds from my elbows and indulge in remembering my own carefree days of Dolly Dingles, Tag, Kick The Can or Hopscotch (always played with a special piece of "lucky" glass!)

Even before then there was Looby Loo, Farmer in the Dell, Did You Ever See A Lassie, Drop the Hankey, Pussy Waits In A Corner and Charlie On The Water. Remember Burst The Bag, Hangman, Copy Cat and The Spud Race? In those days, children did not demand entertainment of their parents. We couldn't wait to get away from the authority of adults and escape into the freedom and fantasy of our own world.

Few of us owned a bicycle in those days. But we built dandy scooters from the slats of an orange crate and two wheels from an abandoned baby buggy. In wintertime we slid down the snowy hills on the lids from garbage cans. Games were seasonable, as I recall, and no self-respecting child would use a skipping rope or Jacks a day too early or a day after the "season" ended. Remember how little girls "knitted" long ropes with four nails driven into a wooden spool? Remember playing "house" with a blanket draped over two chairs? Remember walking with two tin cans tied to your feet?

There was one thing we did not lack — resourcefulness. In lieu of toys, we were forced to use our imagination. We expended our energy with Leapfrog, Charlie and Knock Em Down Ginger. There is no doubt in my mind that a child's world suffered with affluence and materialism. Perhaps for this reason, so many of todays' young people seek their lost childhood in the fantasy of marijuana and pot. Could be that their "protest" is frustration at the destruction of their own world — a destruction we adults helped bring about by our well-meaning indulgence.



FRED W. BRAY

REAL ESTATE BROKER

Fred W. Bray, long associated with the poultry business, has opened his own Real Estate Broker's office. If you want to buy, or sell, a poultry or other income farm, talk it over with Fred W. Bray, Real Estate Broker, 357 Upper Paradise Road, Hamilton, Ont.

Phone (416) 389-0344

Write or phone for definite appointment.

Varkensboerderij 100 ACRE

Prachtig 9-kamer huis, zeer goede barn, plaats biedend voor minstens 100 zeugen. Barn is in een T-vorm. Eigenaar bereid hypotheek te houden tegen 7%. Twee mijl van Ingersoll, Ont., even bezijden highway 401. Men moet deze farm zien om haar te waarderen.

Vraagprijs $65,000. Te bevragen

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Broilers. 39,000 quota. Excellent barns. Modern bungalow. Ideal location. $155,000. Good terms.

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Turkeys

17,000 capacity. 25 acres. Two modern barns. Excellent bungalow, plus small second house. $112,000.

13,000 capacity. One barn. 12 acres fruit. Queen E. location. Brick bungalow. $87,000.

Layers

10,000 in cages. 5 acres. Good house, plus good barn for hogs. $55,000.

29,000 in cages. Automatic feeding. 14 acres. Good house. $125,000.

Hog Farms

600 feeders capacity. 30 acres. Good barns. Large house. $40,000.

250 hogs plus 6,500 turkey barn. 3 acres. Good house. $36,800.

11 Acres. Ideal located on two paved roads. Hog barn for 100. Could be enlarged. 2-storey house. $31,500.

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LIVING and LEARNING ❶

A Critique of the Hall-Dennis Report on Aims and Objectives of Education in the Schools of Ontario.

I — Background

On June 10, 1965, Ontario's Lieutenant Governor signed an Order-in-Council establishing a Provincial Committee on Aims and Objectives of Education in the Schools of Ontario. Two main motives led to this action: ". . . It is deemed expedient to revise the courses of study for children in the age group presently designated as Kindergarten, Primary and Junior Divisions . . . It is deemed expedient to appoint a Provincial Committee to make a careful study of the means whereby modern education can meet the present and future needs of children and society." The Committee spent over two years hearing 112 briefs from various individuals and groups, including the Ontario Alliance of Christian Schools and the Chatham Christian School Society. In June, 1968 the Report was tabled in the Provincial Legislature.

The Report has been both praised and attacked in the public press. The Toronto Globe and Mail wrote shortly after the publication of the Report, "The Commission has set education on its ear, exposed the failures of every educational institution in the province, plunged eagerly and creatively into the future, and undoubtedly occasioned the eruption of fountains of cold sweat throughout the educational establishment." The Hamilton Spectator was more critical, insisting that the Report's prescription overlooks those sterner elements in training which alone build character and hardiness." Teachers in public schools have generally not regarded the Report as radical, since they have witnessed the implementation of many of the Report's recommendations in the recent past. Rather than coming late, however, the Report wants to give guidance to the educational authorities in the Province — to the Department of Education, to school teachers and school boards. Many ideas that have been proposed or experimentally demonstrated are in the Report summarized in a coherent whole as 258 Recommendations.

What shall we, teachers and principals, parents and supporters of Christian Schools, think of the Hall-Dennis Report? In my opinion, the Report deserves careful scrutiny by all of us, because if it is going to be instrumental in "putting Ontario in the forefront of the educational world", then it should, indirectly, have a great effect on the administration and practices in our Christian Schools.

Basically, the Committee was to study two facets of the educational process: 1. The needs of the child in Ontario Society, from which would flow the broad aims of Ontario education; 2. The objectives of the curriculum for children up to Grade Six, and the means by which these objectives may be achieved. Already in the Foreword of the Report appears the important comment that "formal statements of aims have had little effect on educational practices in the past." It is quite apparent that the Committee, in hearing briefs, was predisposed to regard **aims** as something that ought to be left up to the individual teacher. For that reason, the Report states, the Committee had "a preference for a pragmatic approach to the purposes of education." In other words, the emphasis is on **practices** rather than on **principles**. The Report continues, "The aims and objectives of education are an intrinsic part of the proposed educational process, and are inherent in the very spirit of the Report."

In this light, it is instructive to refer the reader to the excellent Jan., 1969 issue of the Christian **School Herald**, which attacked the spirit and the principles of the Hall-Dennis Report, without going into a detailed commentary on its content. Not that this is unfair — it is **necessary** to unearth and expose the philosophy of the Hall-Dennis Committee in order to come to a clear understanding of its findings and recommendations. However, those articles in the **School Herald** require some follow-up in terms of a discussion of specific matters relating to education. That is the purpose of my writing. I hope to deal with some of the implicit and explicit objectives found in the Report, and to discuss the very important matters of curriculum and methodology with which all Christian School teachers and supporters ought to be concerned.

The Hall-Dennis Report, **copies** of which are obtainable from the Ontario Department of Education (The Publications Office, 44 Eglinton Avenue West, Toronto 12, $4.00 each), is attractively illustrated, and beautifully written. It purports to be a statement on "the means whereby modern education can meet the present and future needs of children and society within the terms of reference set forth in the Order-in-Council." Besides the numerous **briefs, the** Committee carefully considered a number of "studies commissioned by us in several fields of special interest, as well as other reports and documents." So thorough was the Committee that, rather than outlining a curriculum **for the** first six grades of elementary school as requested, a complete summary is included of the design of a proposed twelve-year curriculum which eliminates the traditional vertical distinctions (grades) as well as the traditional horizontal distinctions (subjects).

Perhaps the main gist of the Hall-Dennis Report is grasped by the assertion that educators should acknowledge as the "touchstone of schooling for a contemporary world a child's right to learn, to play, to laugh, to dream, to love, to dissent, to reach upward, and to be himself." In the Foreword, this interest comes in the words, "The reader will discover that children are the focus of attention as the panorama of their world of learning unfolds throughout the pages of this book". In summary, the Report wants to make education "**child-centered**", whereas the traditional approach was to regard the **curriculum** as the focal point.

I have done some research on the topics raised in the Hall-Dennis Report, and hope to present a critique of some of them, from a Calvinistic-Christian point of view, in a brief series of articles. We shall first introduce the spirit of the Report, and then entertain a number of its specific recommendations.

But these articles will only prove their worth to the readers of **Calvinist-Contact** if there is some dialogue. I hope to receive many reactions in the form of "letters to the editor". In this way, it is hoped that the needs and interests of the Christian School communities which **Calvinist-Contact** serves, may be met. If there are specific matters in my writing which you want clarified by means of more articles or a personal response, do not hesitate to contact me, care of Calvinist-Contact.

Ray Klapwyk.

SUPPORT
YOUR CHURCH IN ACTION!
Christian Reformed Word Relief Committee
2850 Kalamazoo Ave. S.E.
Grand Rapids, U.S.A.
Mich. 49508

BALL AND COPTER CAMERA TEAM. The plexiglass ball on the side of helicopter contains a Canadian invention and was used to shoot the Hollywood movie Airport. Developed by Lowry Productions Ltd. and Westinghouse, device consists of a gyro-stabilized camera operated by remote control. Here it is being used near Milton to film car commercial.

GOEDE BOEKEN

liggen klaar voor U als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

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